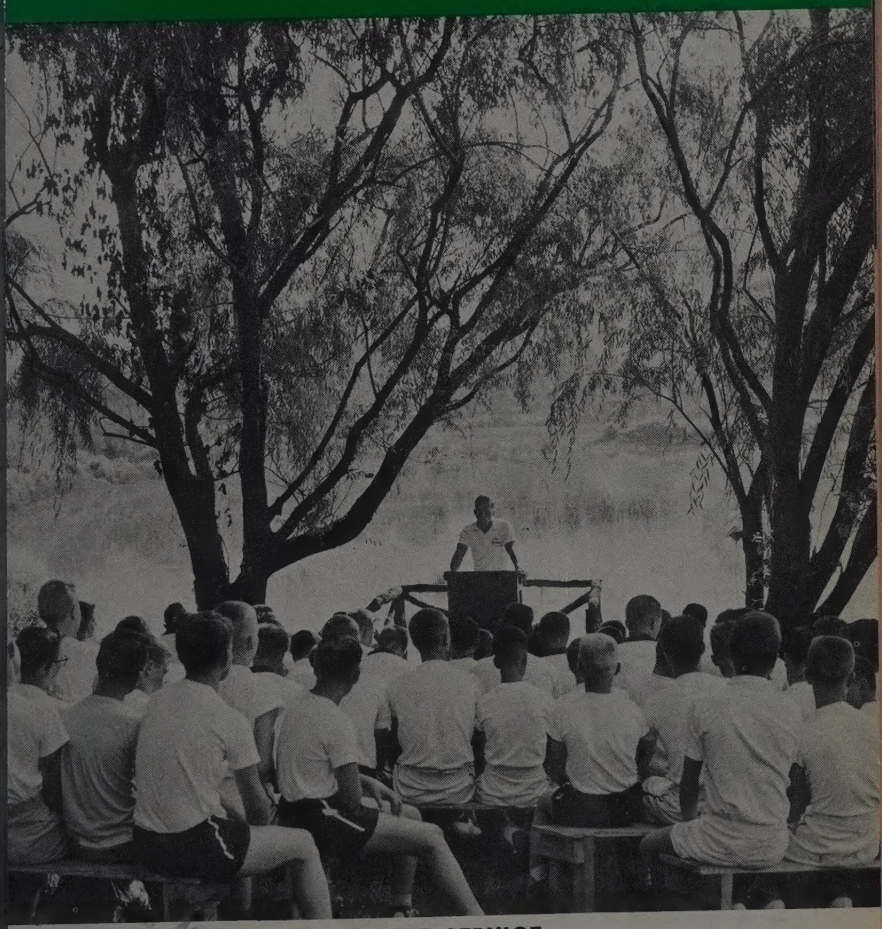
The LUTHERAN



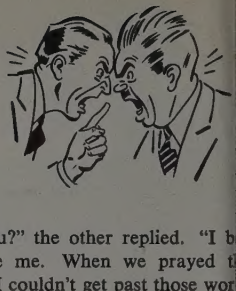
LAKESIDE SERVICE

Sunday morning at boys' camp

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Vol. 43, No. 43

JULY 26, 1961



The Christian Spirit

SOME YEARS AGO something happened at a church council meeting that, if I were able to turn back time, I would now regard in a different light and handle in a different manner.

For some reason (perhaps the day had gone all wrong for him) one of the councilmen misconstrued a remark of another councilman. There was a heated exchange of angry words. As a result one of the men got up and left the meeting. Since the meeting was about over, I adjourned it and we stood and prayed the Lord's Prayer.

AFTER THE MEETING and while all of us were waiting for a cup of coffee, the two men sought out each other. Standing near them, I could not help but hear their remarks.

"I'm really sorry I lost my temper," one of them said. "Please forgive me."

"Forgive you?" the other replied. "I b you to forgive me. When we prayed t Lord's Prayer I couldn't get past those wor 'Forgive us our trespasses as we forgi those who trespass against us.'"

AT THAT I WALKED over to the two m and remarked that this evidence of Chri in their hearts was a real joy to their pasto Over our coffee I cautioned all the men n to say a word about this. "If this blow-u gets out," I warned, "it will damage o church."

Now, if I could turn back time, I wou have been less sad over the blow-up a more joyful over the reconciliation. I wou have said, "Spread the word, men! Te everyone that Christ is real to us in o church. Tell them you've seen him at wo tonight!"

—ROBERT H. THURAU

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK . . .

● BERLIN—the city at the center of the cold war, was of special interest to us this past week as many thousands of Protestants went there for the big "church rally," the *Kirchentag*. See *"Berlin and its churches."*

● AMERICAN INDIANS know all about colonialism at its worst—getting pushed back across this vast continent by the advancing white man in the 18th and 19th centuries. There are still a lot of Indians left, mostly living in poverty. A young Lutheran pastor who spent two years on a reservation describes the situation in *"The forgotten American."*

● A MAN IS A MAN, and nothing less, although he may be an Indian, a Negro, or of some other classification which has less opportunity than the majority group among whom he lives. Dr. Ralph Loew of Holy Trinity Church, Buffalo, writes briefly on the meaning of man (*"What is Man?"*) and Betty Furst of Indianapolis raises the question as to whether it's good for us to exclude from our circles those who are different from us (*"How exclusive can you be?"*).

● DR. EARL RUDISILL is on a round-the-world cruise these days, but before leaving he wrote a sufficient number of "Personal Problem Clinic" questions and answers to keep us supplied until he comes back. Personal problem of the editor of *The Lutheran* these days is that letters from people wanting advice now come to him and he has to try to answer as best he can.

● WE PUBLISH a "Letters" page in *The Lutheran* each week when there are enough which we consider of general interest to our readers. This week: a question regarding a news story we published July 5 about attitudes toward the Peace Corps and a reply from Dr. Earl S. Erb of the ULC Board of Foreign Missions.

THE CHURCH IN THE NEWS

Anti-church moves protested

Communist authorities in Germany's East Zone had in recent months stepped up their campaign against the churches. Special target of the Red propaganda organs was the big laymen's rally, the *Kirchentag*. Scheduled to be held in West Berlin *(see page 11)* it would be a reminder of the unity of Germany's Christian forces.

East Zone officials threatened reprisals against any East Germans who participated in the rally. They also stepped up efforts to hinder free travel by church leaders and to prevent young people from receiving religious instruction. Events of recent weeks had drawn expressions of concern from the churches of West Germany, the Council of Bishops in the East Zone, and from international church organizations.

This month the U. S. State Department entered the fray, sharply accusing the East Zone regime of violating religious liberty. It charged that the Reds were trying to split East German Lutherans from the Evangelical Church in Germany, the country's largest Protestant body and one of the few institutions still operating in both East and West Germany.

Lincoln White, State Department press officer, cited travel restrictions impos on East German churchmen as an indi tion of the "deplorable violation of ligious liberty." He saw the new pressu as part of the Soviet plan to separ Berlin from the western world and m it a "free city."

Police halt bishop

Earlier this month Dr. Franklin Cl Fry, United Lutheran and Luther World Federation president, had b prevented from entering Germany's E Zone where he had been invited to pre to a pastors' convocation. A few d later a Lutheran bishop from E Germany was barred from leaving zone.

On his way to West Berlin, where was to attend a church conference later participate in the *Kirchentag*, hop Friedrich W. Krummacher of Pom ania was halted by police who confisc the identity cards of the bishop and wife. In the Soviet Zone, citizens subject to immediate arrest if they c not show their identity cards on dem When Bishop Krummacher abando his journey and returned to Greifsw the cards were returned.

Soviet Zone officials said the s treatment would be given to any German who attempted to attend Berlin rally. The East German Bish Conference, of which Dr. Krumma is chairman, strongly protested the struction" of the bishop in "carrying his official duties."

Also barred this month from Germany was the American-educ Bishop Rajah B. Manikam of In Tamil Lutheran Church. The In churchman was to have received honorary doctorate at Leipzig Unive and to have addressed a missio meeting.

OTH ARCHBISHOP of Canterry is enthroned in ancient emonies as head of the Church England and leader of Anglins throughout the world. Dr. thur Michael Ramsey (in center aring mitre) later called for re freedom for his church from vernment control.

oser church-state link asked

The Church of England is "linked gether" with the government as the icial religion of the realm, but it should ve "greater freedom in ordering and vising forms of worship," Archbishop Canterbury Arthur Michael Ramsey clared in the sermon following his enronement last month. Dr. Ramsey cceeded Dr. Geoffrey Francis Fisher as ad of the church.

Dr. Ramsey told newsmen that he excted official church-state relations to ntinue, but hoped that the church ould become so annoying to the state at it has disestablishment forced upon ' He called for a "greater degree of tonomy to manage our own affairs."

The new archbishop proposed to the urch Assembly—governing body of the urch of England—that it authorize a mmission of inquiry to study the system which bishops and deans are apinted. Appointments are now made by Queen, on recommendation of the ime Minister. The Assembly is excted to act on the proposal at a meeting November. Prime Minister Harold MacMillan said he would "welcome" such a commission if "new conditions" made it necessary.

Big change for deaconesses

Efforts to strengthen the "program for women who desire to enter life service as deaconesses of the church" had led to a drastic revamping of the deaconess program of the Augustana Lutheran Church. At its Seattle convention last month, Augustana set up a new plan "to bring the diaconate into line with the current scene," according to Spencer E. Brader, director of the church's Immanuel Deaconess Institute at Omaha.

Augustana's deaconesses from now on will pay for their training, an expense previously borne by the church. They will become paid employees of the church instead of the old system of allowances plus a retirement home and care. They will have the option of using the title "Sister" and of wearing special garb. They may marry and still remain deaconesses, providing that they are available to continue in full-time service to the church.

Professional training required

All Augustana deaconesses will be required to take professional training to be accredited as registered nurse or licensed practical nurses, or they must be college graduates. Eventual discontinuance of the communal system of living in deaconess "homes" is also planned.

Mr. Brader expressed the hope that a modernized organization of the diaconate would attract more young women to church service, either in parish work in a congregation or in one of the institutions or agencies of the church. There are now only about 500 deaconesses in America's Lutheran churches. About 350 serve churches affiliated with the National Lutheran Council, while about 150 are in The Lutheran Church—Missouri Synod.

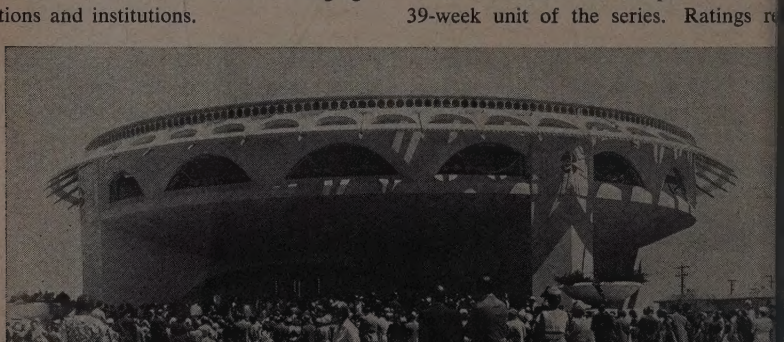
Efforts to increase the number of deaconesses have been made in recent years. United Lutherans added a program for Associates in Deaconess Service (AIDS), enlisting volunteers for year-long terms of service, to meet the needs of congregations and institutions.

Delegates representing 350 deaconesse in six NLC bodies held the 35th annua convention of the Lutheran Deacones Conference in America at Baltimore thi month. Sister Elinor Falk of Milwauke was re-elected conference president Theme of the meeting was, "Appointe to His Service."

Lutheran programs click

The children's television program *Davey and Goliath* produced by the De partment of Press, Radio and Televisio of the United Lutheran Church has wo wider acceptance than any similar ven ture, the department's consulting com mittee was told this month. Dr. Charle C. Hushaw, PRT executive director, re ported that 172 U.S. and 17 Canadia stations are carrying the weekly program Twelve telecast it in color.

More than 200 approving letters fror television executives as well as an equa number from ULC pastors led the com mittee to recommend completion of th 39-week unit of the series. Ratings re



NOT A SPACE SHIP or a mushroom, this Greek Orthodox Church of the Annunciation Milwaukee, Wisconsin, was recently dedicated. Unusual design is the work of the late Fra Lloyd Wright, famed avant garde architect. Entrance is located in center of circular structure.

rts from Columbia, S. C., and Des oines, Iowa, indicated exceptionally-gh numbers of sets were tuned into the ogram. Indications were that *Davey* uld be seen on 200 stations this fall.

Movie-goers would also be seeing a ghly-praised Lutheran-produced film is fall. Dr. Henry Endress said that *uestion 7,* the Lutheran Film Associates ature dealing with the struggle between ristianity and communism in Ger-any's East Zone, would be released to theaters in September. It will open at at time at the Guild Theater, Radio ty, New York. Spot showings took ace last spring and the film last month n awards at the Berlin Film Festival.

issionary church attacked

Aggressive missionary activities by the urch of Christ, an American-supported ndamentalist group, had led to perse-tion and legal difficulties in Italy and lombia, South America. Last month wish crowds in Jerusalem disrupted rvices at a tiny Church of Christ mission blocking worshipers and hurling stones rough the windows. The mission, which s two ministers, is reported to have ly 26 members. It is located in the rmer Greek colony of the Israeli capital.

Crowds attacking the mission chanted, ichmann, Eichmann." Rabbi Menahem rush took up the attack in the Israeli rliament, charging that "by trickery ey (the Church of Christ) lure chil-en from their part of town into their t." He also declared that the faces of ws "redden with shame" when they see the streets of Jerusalem, Jaffa and ifa children walking in rank and file, ildren saved from the Nazi terror, ac-mpanied by priests and nuns."

Israeli Minister of Education Abba an replied that Israeli law permits re-ious freedom and that Jewish parents could send their children to missions or churches if they chose to do so. Israeli officials promised police protection for the missionaries. "If we see someone throw stones, he will be arrested," Police Captain Michael Buchner said.

Ambassador in New Mission

An American Lutheran Church pastor who was once U.S. ambassador to Ethiopia is to be a mission organizer in a Minneapolis suburb. Dr. Joseph Simonson, who represented the U.S. at Addis Ababa 1953-57, will resign Sept. 1 as pastor of Concordia Church, Superior, Wisconsin, to start a mission at Eden Prairie, Minn. Dr. Simonson was pastor in St. Paul and public relations director for the National Lutheran Council prior to his diplomatic assignment.

Board members nominated

"Election Day" came to the Lutheran Church House in New York on July 13. Ninety representatives of United Lutheran Church boards met to select from the present ULC the required number of members for the boards of the Lutheran Church in America. The new church will be formed next June by merger of the United, Augustana, American Evangelical and Suomi Lutheran churches. It will begin operations on Jan. 1, 1963.

Actually the "elections" produced a slate of nominees. On July 14 the ULC Executive Board approved the nominations and transmitted them to the Joint Commission on Lutheran Unity, which in turn will recommend them to the organizing convention of the new church. However, by agreement between the merging churches, the nominations will be accepted without change.

Present ULC members will constitute two-thirds of the 33-member Executive Council in the new church. The new

church's eight boards (21 members on each) will have from 15 to 17 former ULC members.

The 156 nominees (79 clergy, 77 lay) will come from 27 of the 31 synods of the new church. Largest groups are from the East Pennsylvania (19), Central Pennsylvania (18) and Ohio (14) synods, where present ULC membership will constitute nearly all of the new synod. Among the 79 clergy nominees, 50 are parish pastors. Of 77 lay nominees, 11 are women.

Details ironed out

Some ticklish questions had to be ironed out before the nominations took place. This was particularly true for the Executive Council, where no more than two members may come from the same synod. By agreement between D. Fry, ULC president, and Dr. Malvin H. Lundeen, Augustana president, a formula was devised. In synods where present ULC membership will be more than two-thirds of the total, both Executive Council seats may be filled by the ULC nominees. In synods where Augustana will provide more than two-thirds of the membership (Minnesota and Red River Valley), the same provision holds for Augustana nominees. In addition, Executive Council places are reserved by agreement for the presidents of the AELC and Suomi Synod, whose connections at the time of the organizing convention will be with the Iowa Synod and the Wisconsin-Upper Michigan Synod.

Nominations also attempted to "infuse new initiative and counsel" into the LCA boards by selecting some persons not now serving on boards of the church, the Executive Board said.

Some nominations are for two-year terms, some for four years and some for the full six years.

The ULC nominees are:

NOMINEES FOR LCA BOARDS

EXECUTIVE COUNCIL

CLERGY

Alfred L. Beck, New York
Charles M. Cooper, Berkeley, Calif.
Voigt R. Cromer, Hickory, N. C.
Frank K. Efird, Salisbury, N. C.
Ralph W. Loew, Buffalo, N. Y.
Albert W. Lotz, Kitchener, Ont., Canada
Dwight F. Putman, Harrisburg, Pa.
F. Eppling Reinartz, Columbia, S. C.
John W. Rilling, Springfield, O.
Robert W. Stackel, Akron, O.

LAY

Mrs. Charles W. Baker Jr., Springdale, Pa.
G. Allan Dash, Philadelphia
James F. Henninger, Allentown, Pa.
Ernest F. Hollings, Columbia, S. C.
Mrs. Ruth G. Horting, Lancaster, Pa.
Otto K. Jensen, Indianapolis, Ind.
Erwin H. List, Chicago
Walter O. Menge, Ft. Wayne, Ind.
John J. Pershing, Atlanta, Ga.
H. Torrey Walker, Collingswood, N. J.
Carl N. Weber, Kitchener, Ont., Canada
Charles K. Woltz, Charlottesville, Va.

COURT OF ADJUDICATION

CLERGY

Henry H. Bagger, Philadelphia
Harry F. Baughman, Gettysburg, Pa.
Charles B. Foelsch, Chicago
Karl W. Kinard, Columbia, S. C.
John Schmieder, Kitchener, Ont., Canada

LAY

Paul H. Rhoads, Harrisburg, Pa.
Charles B. Zimmerman, Columbus, Ohio

BOARD OF AMERICAN MISSIONS

CLERGY

John Cauble, Salem, Ore.
Franklin D. Fry, York, Pa.
Frederick R. Ludwig, Milwaukee, Wis.
Calvin J. Naugle, Kansas City, Mo.
Robert S. Romeis, Sacramento, Calif.
Elmer P. Truchses, Carlisle, Pa.
Philip L. Wahlberg Jr., Austin, Texas
J. Benner Weaver, Denver, Col.

LAY

James S. Brown, West Des Moines Ia.
Carl Heinmuller Jr., Baltimore, Md.

oland C. Matthies, Springfield, O.
ilbert E. Olson, Phoenix, Ariz.
larence L. Schust, Ft. Wayne, Ind.
rancisco Sein, Puerto Rico
arleton D. Woodring, Easton, Pa.
Villiam F. Zimmerman, Fremont, Neb.

OLLEGE EDUCATION AND CHURCH VOCATIONS

ERGY
rank H. Clutz, Oakland, Calif.
Villiam E. Eisenberg, Winchester, Va.
awrence D. Folkemer, Gettysburg, Pa.
ussell S. Gaenzle, Albany, N. Y.
oss F. Hidy, San Francisco, Calif.
ichard C. Klick, Allentown, Pa.
obert W. Koons, Gettysburg, Pa.
aul L. Roth, Kenosha, Wis.
Y
oseph J. Baker, Nashville, Tenn.
uther G. Boliek, Hickory, N. C.
Millard E. Gladfelter, Philadelphia
Mrs. C. W. Gross Jr., Baltimore, Md.
had N. Marsh, Houston, Texas
Mrs. Louis A. Witzeman, West Richfield, O.
W. Clarke Wescoe, Kansas City, Kan.

BOARD OF PARISH EDUCATION

ERGY
rancis R. Edwards, Orlando, Fla.
Gordon E. Folkemer, York, Pa.
Walter B. Freed, Sunbury, Pa.
Martin J. Heinecken, Philadelphia
. Luther Mauney, Roanoke, Va.
Marcus F. Otterbein, Chicago
uther F. Schlenker, Philadelphia
E. Rudolph Walborn, Columbus, O.
Y
Miss Karen Andersen, Chicago
Mrs. Edwin Bracher, Seattle, Wash.
eRoy B. Breneman, Lancaster, Pa.
Mrs. Catherine Herzel, Monaca, Pa.
Paul F. Hultquist, Boulder, Col.
Sister Catherine Neuhardt, Philadelphia
ra C. Sassaman, Harrisburg, Pa.
Miss Eleanor Sheets, Columbia, S. C.

BOARD OF PENSIONS

LERGY
Richard W. Albert, Grand Rapids, Mich.
Alfred J. Beil, Des Moines, Ia.
Robert R. Belter, Milwaukee, Wis.
Robert J. Schenck, Elgin, Ill.
L. H. Steinhoff, Juneau, Alaska
LAY
Windsor F. Cousins, Philadelphia
William S. Eisenhart Jr., York, Pa.
W. Emerson Gentzler, New York
Alfred C. Graff, Philadelphia
Theodore G. Hefner, Denver, Col.
James A. Lambie, Arlington, Va.
Robert J. Myers, Silver Spring, Md.
Walter W. Ross, New York
Elmer B. Sasse, Fremont, Neb.
Carl Schulz, Chicago
William G. Semisch, Philadelphia

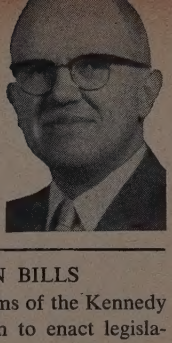
BOARD OF PUBLICATION

CLERGY
Willard H. Borchers, Dayton, O.
Paul M. de Freese, Hastings, Neb.
John W. Doberstein, Philadelphia
Robert W. Endruschat, New Haven, C.
Charles A. Puls, Madison, Wis.
Francis E. Reinberger, Gettysburg, Pa.
Edmund A. Steimle, New York
Luther W. Strickler, Norfolk, Va.
Paul T. Warfield, Trenton, N. J.
LAY
Milton V. Burgess, Martinsburg, Pa.
H. Walter Graves, Philadelphia
O. A. Hanke, Mt. Morris, Ill.
Charles S. Jacobs, Philadelphia
W. Emerson Reck, Springfield, O.
Herbert W. Walker, Cleveland, O.
Bertram M. Wilde, Philadelphia

BOARD OF SOCIAL MINISTRY

CLERGY
Franklin L. Jensen, Erie, Pa.
William H. Lazareth, Philadelphia
Carveth P. Mitchell, Mansfield, O.
Joseph A. Sittler, Chicago
Alfred H. Stone, Seattle, Wash.
George E. Whetstone, Hagerstown, Md.
George R. Whittecar, Concord, N. C.
William C. Zimmann, Dayton, O.
LAY
Sister Betty Amstutz, Philadelphia

(Continued on page 45)



WASHINGTON

By ROBERT VAN DEUSEN

EDUCATION BILLS

ONE OF the major aims of the Kennedy administration has been to enact legislation providing federal aid to education. For a while it seemed that enough political pressure was behind this effort to insure the passage of a school aid bill. The chances of enactment have dwindled to no more than a 50-50 possibility.

The same controversies that have blocked school aid legislation for more than a decade flared up again this year in acute form. Some feared that federal aid would be accompanied by increasing federal control of schools. Others were unwilling to extend aid to segregated schools; still others predicted federal aid would be used to hasten integration.

THE HOTTEST argument of all was over the question whether the aid program should include private schools. The Roman Catholic hierarchy launched a full-scale campaign to force the inclusion of parochial schools in any federal aid.

Proponents of parochial school aid succeeded in getting authorization for loans to private schools into the bill extending the National Defense Education Act. Under the present act, a little-used provision makes private as well as public schools eligible for long-term loans to buy equipment for teaching science, mathematics, and modern languages.

In the current NDEA bill, this is expanded to provide loans for the construc-

tion of classrooms for these same purposes, plus physical fitness. Thus *par* of parochial schools could be built wi money borrowed on preferential terms.

Church protest

PROTESTANT LEADERS felt that th would be one in a series of steps gain increasing government support f church-related schools. They said that the trend continued, it would change t American educational system into a du or multiple one, with each segment co tending for government funds.

The crisscrossing of the various co troversies was illustrated by a section the National Defense Education Act a proved by a House committee. Th provided that loans to private schoo would be available only to those scho systems which had been in existence f over four years. Legislators later awo to the fact that in an attempt to exclu newly formed segregated private schoo they had also said in effect that only R man Catholic schools and the relative few existing Protestant schools would eligible for aid.

Members of Congress had received large volume of mail in favor of aidi parochial schools. In a counter-measur the National Council of Churches urg its member communions to alert the people to the developing school aid situ tion. The NCC pointed out that only ground swell of opinion from the hom districts of the Congressmen would co vince some of them that there are tw sides to the question.

The possibility loomed that legislato —caught in the crossfire—would deci it is safer to pass no school aid legislati at all. If that happens, the real victi of the controversy would be the childre who would be denied much needed buil ings and equipment for their educatio

Kirchentag 1961

BERLIN and its churches

How many would be there, at 3 P.M., on Sunday, July 23, when the fanfares sounded in West Berlin's huge Olympia Stadium for the concluding rally of the 1961 Kirchentag? Ten years ago (below) there had been 300,000. But this year?

Despite Communist hostility, the Kirchentag did reach across the dividing line, from historic Marienkirche in the East (right) to some of the modern churches in the West (see following pages).

Photos courtesy Roy Bernard Co., Inc., N. Y.

Kaiser Wilhelm Gedaechtniskirche in 1896 . . .

SAY "BERLIN" and the first picture that comes to your mind is that of the jagged, blacked tower of the Kaiser Wilhelm Gedaechtnis Kirche once a monument to the mixture of religious faith and national pride that built this Romanesqu church in the 1890s. Now the churc is gone. The tower remains as anothe monument—to human folly, and wa and death, and the will of a people t

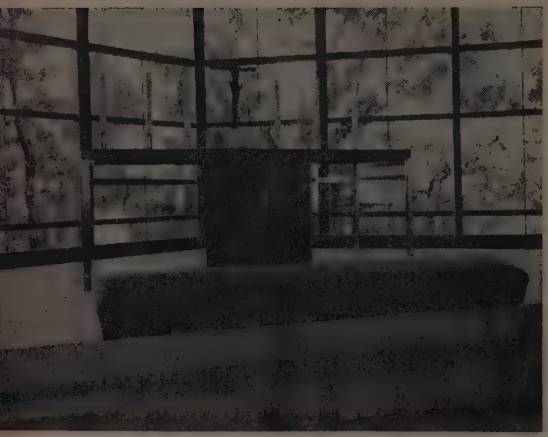
. . . and in 1961, a bombed-out ruin next to new church

vercome the past and live in freedom gainst overwhelming odds.

It takes courage to let the old ruin and and put an octagonal, steel and lass church with a new steeple next to it. But this is Berlin where existence takes courage, where life goes on as if there were no daily crisis over the divided city, as if the gay sidewalk cafés along

(*continued on page 16*)

Evangelical Church am Lietzensee in West Berlin's Charlottenburg section is typical of vigorous modern church style emerging in free Berlin during recent years (at right and below).



Determining the construction of recent Berlin churches built after the war is use of new materials — concrete, large window areas, light metals, or, as in the Lietzensee church, on this page, copper.

Typical "Gemeindehaus" (parish house) modern Berlin churches are adding to their facilities is that of Melanchthon Church built on the banks of the Plan River in the Kreuzberg district (West Berlin). It contains large auditorium, offices, classrooms, was built in 1955 by Fritz Bruck.

Modern church in Siemensstadt (above and at left), just a few years old, contrasts with historic Nikolai Church (below).

(*continued from page 13*)

the Kurfuerstendamm were not just a few subway stops from the Russian guns. To this city the *Kirchentag* returned this month (July 19-23).

BERLIN WAS DIVIDED as it is now, ten years ago, when the *Kirchentag* was first held there. At that time, the theme was "We are brethren in Christ." In the Berlin vernacular it came out as, "After all, we belong together," whether it was on the western or eastern side of the demarcation line.

"We want to span the abyss," said Bishop Dibelius at that time. "We are convinced there must be a way from one side to the other." The Communists seemed to agree. "There is no difference between the peace of the gospel and the peace we fight for," an East Berlin paper said.

No Communist veto stopped the flow of visitors between the zones. When the rally opened in the Marienkirche, President Wilhelm Pieck of the East German Democratic Republic, the state to this day not recognized by the West, was guest of honor.

TEN YEARS LATER, the atmosphere was radically changed. Bishop Dibelius no longer believes that there must be a way from one side to the other. And the Communists no longer speak of the peace of the gospel. Instead they speak of the "militarist agitators" that have motivated the organizers of the *Kirchentag* in planning the rally in Berlin despite official East German opposition.

A long line of official harassments preceded the rally climaxing in a point-blank ban on East German participation. *Kirchentag* organizers leaned over backwards trying to avoid offending the next-door neighbors to the east (to the point of advising military personnel to stay away so as not to foment further Communist agitation against the "war mongers") but they stuck to their decision to hold the meeting in Berlin.

Theme, this year, was "I am with you." It would be self explanatory when the rally opened Wednesday, July 19, at 5 P.M., with services in churches on both sides of the dividing line. Communion services, Bible discussion groups and cultural events were also planned in east and west churches. A number of art exhibits, organ and choir concerts, theatrical performances, lectures and even variety shows had been scheduled in both Berlins.

REGARDLESS of how long and where visitors to the *Kirchentag* would stay in Berlin, they could not help being impressed with the vitality of the Christian church in the former capital of the Reich. Just two weeks before the meeting opened, Bishop Dibelius dedicated a new church center for the Jesus congregation in the western Kreuzberg district, while Dean Schutzke laid the cornerstone for a new church, parish house and youth center in Steglitz, also in the western part of the city.

During the last ten years an impressive number of new churches have been built. Some of them are shown on these pages. But an even larger number of old churches have been built up again from ruins, restored, renovated or just cleaned up to be ready for the stream of *Kirchentag* visitors.

Among them are such historic buildings as the village church in Marienfeld, built 1192 and preserved to this day, and the old church of Schmargendorf, built 1250 and totally rebuilt in recent years. Also restored during the last five years were the two 700-year-old churches in Rudow and Lankwitz.

lew church in new section
; the Kaiser Friedrich Ge-
aechtniskirche in the
lansa district (above and
ight). One of oldest is St.
nnen Church (13th cen-
ury) in Dahlem (below).

Needed: A new start, new home, new job

By Robert S. Ove

This spring an American was shot into space and came back to tell the story. Newspapers were full of the wonders of space flight. IBM machines were pounding out data charting new courses for all kinds of scientific advance.

But almost within the shadow of our atomic energy laboratories and space flight centers, witch doctors are still practicing their trade and Indians gather for ceremonial dances to bring rain to parched fields.

Some of the medicine men and dancers are college graduates. Their tribal life may be crumbling. But they have returned to their people from outside the reservation and reverted to their old ways. What has been lacking in our Christian witness to make so little an impact on these people?

Christian churches do have missions on Indian reservations (the ULC's Rocky Boy mission does effective work in one local situation). But I can't help feeling that we seem more concerned with the fate of the people in Malaya or Liberia than we are with that of America's first (in order of arrival) native sons and daughters.

History offers ample evidence that the Indians have little cause to love the white man or his religion. Even if they could forget the wrongs of Christian conquerors and despoilers in the past, the segregated remnants aren't likely to accept Christianity as long as they are not accepted themselves as first-class citizens. The truth is that Indians have been kept apart, by law and tradition, even more than the Negroes.

On the Indian reservation where I worked more than a decade ago, some

anges have been made—but not for the tter. We drove back to White Tail st August, to see. White Tail (pop. 0) is along Highway 70 which twists rough the barren mountains of the escalero Apache Indian Reservation in ew Mexico. It is where I brought my ung bride in 1948 when I became a servation schoolteacher.

Now White Tail had become a ghost wn. The school building where I ght was falling apart, and only two milies remained to pick the bones. Other y schools on the reservation were also sed. Children were sent by bus to off-servation schools. In my time, they oke English in school and Apache ong each other. Now they spoke Eng-h at all times.

We saw the new tourist center at the mmit. One of the Indian portraits on e wall was that of Chief Robert Geron-o, son of the old, legendary Chief ronimo. Robert became a good friend mine, although the first time I met n he scared me and my wife half to ath.

I HAD JUST STARTED my job on the servation and we had driven the school s to the government agency to pick up pplies at the tribal store. A man came d asked if we could take two passengers ck to White Tail. It was only after I d said yes that he told me their names Robert and Maude Geronimo.

We drove for ten miles without a word and I was getting increasingly nervous. I could see his stony face in the rear-view mirror and I thought of all the horror tales of Indian treachery I had heard. Then, suddenly, came a sharp cry. "Stop the bus!"

I almost threw all four of us through the windshield as I jammed on my brakes. The door flew open and out he jumped. Within seconds he was back clutching an old, battered Stetson. "Someone dropped a perfectly good hat," he muttered, pulling the thing over his head. His eyes disappeared from view. He pulled it up again, shrugged and said, "Well, if I cut holes for the ears, my horse can have a new Stetson."

THIS WAS ROBERT GERONIMO, son of the one-time terror of New Mexico and Arizona. The old chief's picture (stern face, half-naked body draped with strings of scalp locks, wicked looking rifle) was on the wall of Robert's living room. "He earned lotsa money selling these pictures to tourists when we were in prison," he said casually.

Robert was born in a U.S. Army prison in Florida, son of one of Geronimo's four wives. He was released after his father's death, got a degree from the Carlisle Indian School. He had no resentment against the white man. Personally he did not even resent the treachery of the Apache scouts who helped capture his father. His own father-in-law was one of them.

But there was still tension in the reservation about it. The Indians, in fact, trusted the white government worker more than each other. Different Apache tribes had been thrown together in the Mescalero reservation, old customs were breaking down and new ones did not take roots.

The Apaches were once proud hunt-

Robert Ove, 33, is assistant pastor at First Church in Dayton, Ohio. He became teacher at the Mescalero Reservation after graduating from Carthage College in 1948, stayed for two years, worked as teacher and in industry (educational films) until 1955 when he enrolled at Pacific Seminary. He was ordained in 1958 by the Ohio Synod.

Man at the whee
Geronimo (in t
hat) with Apach
tribesmen in rega

ers. They no longer are. They're poor shots, they've lost the art of woodcraft, and get lost as soon as they stray from the marked trail. Some of my pupils lost parents that way. They were never found.

Reservation Indians are shifty in their working habits. Since they live mostly off fixed sums paid by the government, they spend all they get as soon as they get it. It's close to famine the rest of the time. Indians make fair cowboys but they don't like to stick to one job or location. In White Tail the man with the longest uninterrupted employment record was the sheriff, a Navajo. Next came the school cook (two years). She was a Pima-Papago.

Anything broken, from guns to automobiles, was fixed with bailing wire, just so things would hang together. One man wrapped wire the wrong way around the broken drive shaft of his battered jalopy. He backed his car up the mountainroads for weeks until he got enough steam up to fix it the right way.

Medicine men were still practicing their trade, but nobody really believed in them any more—not even the medicine man, Charley Smith, himself. He'd go first to the doctor if something was wrong wi him, then try one of his old Indian spel or magics, just in case.

WITH ALL THIS BREAKDOWN in old cu toms (including tribal sex morality) t Indian reservation could be a highly fe tile field for the Christian witness. isn't. Most Indians have accepted t outward trimmings of a Christian civiliz tion as the missionaries interpreted it them. They pay lip service to a Christi morality. But they're still closer to t old way of life, even though they know no longer applies to their situation.

Christian burial has superseded the c Apache ceremonial for the dead. B even now, an Apache isn't put in t grave until all his possessions, includi his house, have been destroyed—exc what can be buried with him—(especia his saddle if he had one).

Standing around the grave, the re tives and friends pretend to have as lit interest as possible in the proceedin But just before closing the coffin son thing happens. One person, perhaps favorite son or daughter or grandchi rushes forward with a long moaning w

hen everybody joins in the mourning, nd the noise mounts to a truly blood-urdling level. The sound stops when the offin is lowered out of sight.

CHRISTIAN MISSIONARIES on Indian reservations must get used to working within he framework of these customs and uperstitions. At the Mescalero Reservation we had Roman Catholic and Dutch eformed missions. The Dutch Reformed ave been prominent in Indian affairs roughout the Southwest, especially mong the Apaches. The Roman Catholics are established everywhere.

Relations between priest and Protestant astor were excellent. They helped each her, even to the point of trading members so that husband and wife could go the same church. The priest told me nce that things were tough enough on e reservation without adding the problms of denominational rivalries to the sk of bringing the Christian faith to the dians. He understood the problems. nfortunately he was recalled and sent a place far from Indian affairs.

I don't know what his successor did, t chances are no missionary will be le to write a glowing success story out life on the reservation. I recall one dian youth who went into the ministry the Dutch Reformed Church. He had promising future, but he went back to e reservation to take over his home urch after graduation, and within a ar he was head over heels in tribal litics. The church lost out—at least r a few years. He told me last fall he as back in the church. It went the same ay with many that left the reservation d returned later to the tribe.

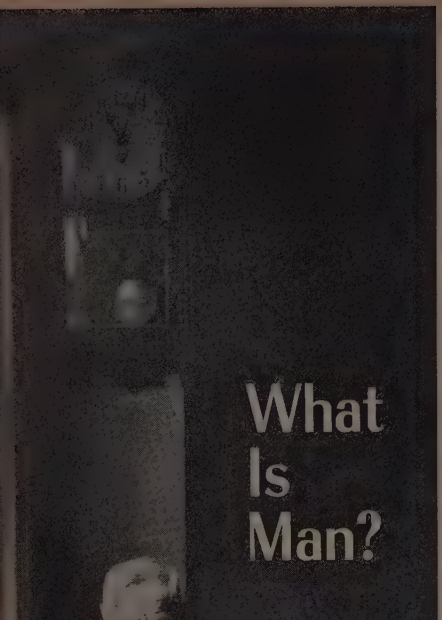
SOMEHOW, WHAT THEY LEARN about living on the outside doesn't seem to apply on the reservation, which is about as close to a ghetto as any American community can be. Unlike the immigrant streams which eventually merged into the broad river of American population, the Indians remain unassimilated in their backwater, "protected" by laws which won't let them sell an inch of their land.

Economically, that means they can't leave it. Even if Congress does decide that the Apache may dispose of his property like any other citizen (and lobby pressure is high due to the recently discovered value of the land), where can he go when he has been legally relieved of his acres at a "fair" price?

If we really want to be "Christian neighbors" to the Indians (and there's little time left after 300 years of failure), the churches have a wonderful opportunity to do something. First they must understand that the Indian who wears feathers just because white men think that's how Indians should dress, will adopt Christian standards only by assimilation into an environment where Christian standards prevail. Once he is accepted and adopts those standards, he may move to deeper faith.

The churches have been generous in sponsoring the migration of many thousands of European refugees to American communities. If they would show just a fraction of that concern by offering to sponsor a few Indians, so that they could be absorbed under Christian auspices in our communities, it would be an important step toward liberating the Indians from their racial and cultural bondage.

IT IS DAMNABLY easy to serve—there are always those to whom we can dole out our service—but it is not so easy to be a servant.
—D. T. NILES in *The Preacher's Calling to Be a Servant* (Harper)



By Ralph W. Loew

Are things what they seem to be or are they something else? I don't mean only the important news-catching meetings and conferences. But are some of the simple things of life really what they appear to be?

For instance, a door is a door. It opens and closes and permits either the invitation to a home or a barred protection for that residence. Yet on a street close to my home there is now a fence that has been made out of old doors. These obvious doors are not doors, and there is something sad about a door becoming a fence.

Or there was the situation of the flags in Haiti. When the United States flag acquired two new stars the companies that make these emblems found themselves with an over-supply of the old flags. A few of them would do for museum pieces, but what should be done with the thousands that were remaining?

One enterprising soul conceived the idea of cutting them up and allowing them to be used for dust cloths or grease wiper's jobs in Haiti. It seemed harmless enough to the man with the idea. To Americans traveling in Haiti it seemed disgraceful. There was something sad and disrespectful in a flag becoming a dust cloth.

It is easy to see this distortion of a door or of a flag. It is another matter when it comes to a human being. A man is a man, and it ought to be obvious in these days that some millions of years of history have gone into the recognition of the meaningful dignity of man. Yet the most important discussions of our time are around such problems as "What is man?"

The writer of a poem in the Old Testament put it strikingly many centuries ago. Man, he said, was a little lower than the angels which meant that he was much higher than any other form of creation. He had the possibilities of the angelic and the man that wrote that had had experience with man's deviltry. Yet he kept faith in this majestic possibility of a man.

We live in a time when our headlines are clogged with the horrors of millions of people being killed, of the continuance of genocide in our own time, and of the horrible tensions concerning racial differences. It is easy to understand the possi

ilities of differences of opinion. What akes our present problem so difficult is at the experience of the ages is jet-soned so quickly and men are con-emned for reasons of the circumstances f their birth.

Beyond all of this is the difficulty in hich all of us find ourselves. We use rms such as "the labor potential" or the industrial factor." These terms are used bout men.

If it is sad that a door and a flag are istorted, who rises up to protest this istortion of the meaning of mankind? n this polite society "the self is unselfed," use Kierkegaard's phrase, a man is istorted. It isn't only the tyrant and the espicable monster who downgrades an's selfhood. Polite people can do it.

The very people who are revolted by he knowledge of a gas chamber and ould never be guilty of such terror may treat their fellow-man with the same lack of understanding in daily relationships.

A FAR-SIGHTED THEOLOGIAN, Helmut Thielicke, looking at this possibility, wrote "A man may be an idealist, even a veritable angel, but once he has surrendered to this way of thinking about man, once he has arrived at the idea of utilizable value—and he must end there once he gives up the living God or even the gods of Hades—he cannot do anything else but set in motion the process of liquidation. . . . Nihilism, which means the separation of the world from its absolute relation to God, leads to the destruction of the self."

In the end it is a sobering moral discovery to understand that a door is a door and a flag is a flag. It is a triumphant discovery to learn that man is man, a child of God, made to be just a little lower than the angels.

How Exclusive Can You Be?

Ve're all better off when we associate with a variety of people, nd that's especially true in churches.

y BETTY FURST

"DON'T YOU THINK people like that re better off with their own kind?" sked the sweet little woman in the hurch women's society.

"People like what?"

"Oh, you know — transients, Negroes, oor people. There's a mission down by he railroad. . . ."

I thought of the federal bank examiner who shared my hymnal last Sunday. I'll be in town just five days," he con-ded. "I certainly like your young min-ter's sermon!" Five days? That cer-tainly made him a transient. Should I have urged him to go worship with some mission? Instead I invited him down-stairs to our church coffee hour and he seemed to enjoy it thoroughly.

"Poor people . . ."? They do have a hard time in most churches. As a social worker I once urged a widow to seek fellowship and outside interests "in some church," but she told me, "I tried going to Sunday school and the women's group after my husband died—but it was a pie or a cake or a dime every meeting, and on my 'aid to dependent children' check I just can't do it."

There were missions, in the neighborhood that her straitened circumstances forced her to live in, but "I just don't feel at ease at those emotional meetings" she added. She was an intellectual woman. She showed me poems she'd written that were printed in magazines. As a writer myself, I felt her "own kind" was my kind—yet in my church the pie or cake barrier would have kept her out too.

A Negro washing my walls (only work available in our town because of his color) said, "As Negroes get more education, we don't like listening to uneducated preachers. That's why some old Negro preachers really want segregation—they know if Negroes could worship anywhere they wanted, they wouldn't come listen to some of these any more."

To worship "with their own kind" is just what Negro doctors, lawyers, teachers and social workers are wanting. If the only religious services open to them in their neighborhoods are of the shouting, stamping variety—then they'll just rest or busy themselves around home on Sunday.

On the other hand, "I wonder if we in our homogenous residential neighborhood aren't a bit too cut off from what's going on," murmured another member of the women's society. "We can stay right here and think everything is just fine in the world. But when we do that, are we fully alive?"

Recently a good many doctors are advocating that sick patients be cared for in private homes—associating with people of various ages, being stimulated by what's going on. Superintendents of county homes and of state hospitals beg volunteers to "Come visit! It isn't necessary to serve refreshments—just the fresh point-of-view and the sight of some fresh faces will perk patients up."

Nobody could have enjoyed college dormitory life more than I did. Yet when a friend took me home one weekend and we sat down to dinner with an aged grandfather, a mischievous toddler, and a baby in arms, I realized there was something unnatural and narrow about associating exclusively with my own age group month after month.

From the New Testament I gather the disciples were rather a cross-section. And St. Paul's letters emphasize that the church has a message for, and a need for, persons of all sorts.

"Have you ever noticed," asked a former pastor, "how often the word *multitude* occurs in the New Testament? That's because Palestine was the crossroads of the civilized world." And that he proceeded to point out, was why Palestine was such an ideal place for Jesus to appear in. Palestine had as little privacy as a party-line! The least whisper would be carried to Egypt, to Persia, to Rome!

A normal body has two eyes, set a little apart, to gauge depth accurately; ears on opposite sides of the head are needed to catch all the news. Can a church with just one point-of-view, made up of one "kind," have life and have it abundantly? Are the "lost sheep" only the sick, the poor, the strangers, the sinners—those who *are set apart but are seeking to get in?* Or could those who have chosen to keep out all but "their own kind" be the truly lost?

There is nothing like seeing what God is to make men sensible of what they are.—John H. Gerstner in *Steps to Salvation* (Westminster)

Summer Time

WE'VE HAD a whirlwind weekend. nd, even though it was Karen's week- d, all the Meltons were D-E-A-D by te Sunday evening.

Timothy Wagner popped in on Friday orning. He surprised me because Mrs. agner had told me he had a lifeguard b for the summer. Weekends are the sy time for beach and pool.

"Hi, Mrs. Melton!" he called through e screen door. "May I come in?"

"Timothy! How nice to see you!" I ied my hands and went to the porch oor. "Enter, O Freshman! Welcome!"

"Soon-to-be-freshman," Timothy ughed. "I still can't believe it. How oes Karen feel about college? Is she at ork? Does she come home for lunch?" e did not wait for my answers. And e looked longingly at a bunch of ananas on the counter.

"Have one." I said. "Milk?"

TIMOTHY NODDED. Between bites and ps he said, "This is my only free week- nd for the summer. I thought I'd sur- rise Karen. I've a car! Look out the ront door."

A worried look came over his face. Karen's not all dated up for the week- nd? I just found out this morning that could have this weekend. No time to et in touch with her."

"I don't know her plans, Timothy. ut if she has any, they are probably lans with a group. And you've met all er friends."

Timothy absently peeled another ba- ana. He looked at the clock. Only ten. Karen would be at the church office till five. I felt sorry for the wasted summer day.

"Timothy, Karen forgot her lunch to- day. I was going to ask Mrs. Mawson to drop it off at church. She's driving by there later. Why don't you surprise Karen? I'll pack more lunch, and you can be the delivery man. You can take her on a picnic in the park near the church."

TIMOTHY JUMPED to his feet. "Let me help. I'm a good sandwich maker."

"I know. Two-inch thick fillings."

Karen and Timothy's weekend started with a bang. Karen was delighted to see him. Timothy made a hit with Miss Thornton at the church office. He talked with Pastor Ittel, whom he'd met before at Luther League and church services. He and Karen had a romantic summer picnic in the park. I heard all this later, after the weekend was over.

About two o'clock the telephone rang. "Mother!" Karen squealed and I knew something exciting had happened. "I have the afternoon off! Miss Thornton was so nice. Is it O.K. if Timothy and I go to the beach? I'll stop by for my things. He has a car!"

So the weekend went. A whirlwind with Timothy and Karen at the center. We Meltons had been asked next door to the Mawsons for an outdoor supper Friday night. Claire Mawson added Tim- othy to the party. Karen and Timothy came back from the beach ravenous and in high spirits.

PETE AND SUE were like leeches clinging to Timothy. Pete extracted a promise that Karen and Timothy would come to watch him play in the local baseball park on Saturday morning. Sue, who seldom attends the Saturday games, decided she would go along with Karen and Timothy.

That's one of the many things that Dan and I like about Timothy. He's not selfish. He doesn't take Karen off all the time and ignore the family. He becomes a part of the family.

Karen and Timothy went out with Alice Anderson and her friend after the supper at the Mawsons. Then Saturday morning, the baseball game. Dan went, too. He often does, because Pete is so proud of his team and likes to have Dan there to cheer.

I was left alone to fly about the house. Karen had asked if she could have a backyard party for some of her friends on Saturday evening.

"I'll stay home from the game and help you, Mom," she said. "And I'll pay the expenses for some of the food and cold drinks."

"Oh, go on, Karen! This is your weekend. Probably the only time you'll see Timothy before college opens. You've planned on the game and then the beach again this afternoon. I might ask Mrs. Wagner if she'll help me later in the day. We'll have to prepare a lot of food for ten young people."

I DIDN'T HAVE to call Mrs. Wagner. She called me. "I'll make sandwiches," she said. "You'll be busy with the potato salad and other stuff. And I have a huge cake."

She went on, "Now, Mrs. Melton, we know the young people will like to have their party alone. So, after we've prepared the food and Karen's had time to gather her wits and take charge of he party, you and Mr. Melton and Pete an Sue come over here for supper."

I was pleased. I wanted this to b Karen's party, not a family party. He friends are well-behaved young ladies an gentlemen. I knew they'd have a goo party with no rough stuff. And Dan an I would be just three or four houses awa at the Wagners.

So Saturday passed. Sunday morning Timothy went to church with us and sa in the choir loft with Karen. Later, had a good dinner for all of us.

"Gosh, Mrs. Melton, Mr. and Mrs Wagner will think I've deserted them, Timothy said. "I feel guilty."

"Don't," I said. "They understand Besides, they've invited Karen to come fo tea at five."

"Yes . . . very formal," Karen said "I like that. I assume you'll be there Timothy?"

"What do you mean? I'm staying a the Wagners for the weekend!"

Karen raised her eyebrows. "Well . . you sleep there." Everyone laughed.

TIMOTHY WAS in no hurry to leave fo his own home. It's only a fifty-mil drive. He and Karen returned from Mrs Wagner's at seven-thirty. They put up the badminton net, and Pete and Su played with them.

Finally Timothy said, "Want to take short ride, Karen? I have to leave soon." They returned in about an hour. Timothy picked up his things at the Wagner and said goodby there. He returned t our house, had two cokes, said goodby and was off.

Karen slumped on the porch steps "Oh . . . this was fun! Timothy's such fun! Didn't you all have fun?"

"Yeah . . . fun!" was Pete's scornfu comment. "Girls!"

NAMING THE BABY

OUR FAMILY was returning from a Fourth of July picnic. The car radio, tuned in to the late news of the evening, reported the weekend traffic fatalities. At the end of the gruesome report, the announcer flipped to a different note. "A girl was born today to Mr. and Mrs. Richard Liberty of —," he said; "the parents are considering naming the child Belle!"

From the back seat of the station wagon, a groan went up from a restless eleven-year-old boy. "Gosh," he grumbled, "now I've heard everything—Belle Liberty!" All I could think of were the vicious little moppets of the second or third grade, seven or eight years hence, who would—in the way of children—hang a nickname on this latest member of the human race—"cracked" Belle.

Who knows just how nicknames are born? I know of a little girl who when she was no more than two years old went about singing a song that was taught to her by a neighbor, "Kukaberra sits in an old gum tree." For days, weeks, even months, the little tot sang nothing but this song, morning, noon, and night wherever she went. To this day her father has a difficult time catching himself from calling her by the nickname she acquired, "Kook."

Some parents will go to a lot of trouble to avoid nicknames when they name their children. I heard of one couple who searched many volumes in the hope of finding a name which would be impossible to corrupt. They were determined that their child would be known throughout his life by the name they had chosen for him at birth. They finally selected Eric. Imagine their great dismay when several years later they heard his playmates calling the boy "Ear-ache"!

IF THERE are parents-about-to-be facing this problem, I advise them not to bother. The task is insurmountable. If the child's future playmates and associates don't find a way to corrupt his given name, they'll seize upon some other facet of his personality, his habits, or his physical features. You just can't lick the problem.

But why worry about nicknames when the important thing is the selection of a worthy name. I am convinced that the average couple thinks that when they give a child a name they are identifying that name only with an infant. They forget all too easily that someday a grown man or woman will have to answer to the same label. While a cute, cuddly name seems so appropriate to a cute, cuddly baby, you can imagine the result if in later years the infant turns into a huge, metrecal-drinking mountain.

If you want to have some fun sometime, and try to find out what motivates parents in the selection of their children's names, ask your pastor to let you look through the baptismal section of the parish register, or, better still, study the birth notices of a newspaper over a decade or two.

In the thirties, there was a rash of Shirleys. The reason is obvious—America's sweetheart was the delightful Shirley Temple. In more recent years, pastors have reported that they suddenly had an abundance of Tammys and Debbies. No

doubt the present juvenile occupant of the White House will evoke a host of Carolines, and I wonder how many boys were recently named Alan in honor of the first astronaut's flight.

SHAKESPEARE'S famous question: "What's in a name?" demands thoughtful consideration by the couple anxiously awaiting the moment of the dash to the hospital. If a man asks his wife, "What shall we name the baby?", he and she ought to be prepared to think a good bit before they concoct some foolishness that will hang on the offspring throughout its entire life. This is no time to imitate the perverted vocabulary of the advertising world which so blithely destroys words.

If the mother and father of the child are Christians, they can choose from a long line of saints. Fortunately, Lutherans are a bit more fortunate than Roman Catholics in this regard. Since many of the lesser lights of the calendar are unknown to us, we won't find ourselves in the embarrassing position of raising children with saints' names who are no longer designated as saints. What does one do with a child named Philomena?

A LOT of people are under the impression that the act of baptism is a giving of the name. This is supported by baptismal rites. *The Book of Common Prayer* of the Episcopal Church instructs the minister to say to the god-parents, "Name this child." This may be interpreted in two ways: "Tell me the name the child now has," or, "What name shall we now give it?" In the *Service Book and Hymnal* there is less room for doubt about what is intended. The rubric says: "*The Minister may now ask,* How shall this child be named?"

Whether the association of baptism with name-giving was always the case is open to debate. The scriptures, for example, say "Then Saul, (who is also called Paul) . . ." (Acts 13:9). Some have taken this to mean that the change of name is to indicate his conversion and subsequent baptism. Whether it was connected with baptism is not certain.

Nor is there much evidence to support the notion that a person was named anew at his baptism. One of the first pieces of evidence comes much later. Bede describes in his history a certain Caedwalla, king of the West Saxons, who in A.D. 689 was baptized in Rome by Pope Sergius. The pope renamed the king Peter "in order that he might be linked by name to the most blessed Prince of the Apostles."

By the twelfth century the naming of a child became a part of the baptismal rite.

FOR PRACTICAL purposes today the parents, under most circumstances, have to indicate the name of the child to the hospital authorities before mother and child can go home. The baptismal rite, according to our teaching, ought to be held soon thereafter. Delaying the administration of the sacrament is not to be condoned.

This means therefore that since baptism follows, or ought to follow so closely, upon birth, the selection of the given name ought to be the selection of a truly Christian name. By this I mean not simply selecting a name hallowed by some saint, canonized or uncanonized, but choosing a name which will mark the child throughout his life as a child of God redeemed through Jesus Christ.

We are known by our names, and whether we like them or not, the name we bear should first and foremost identify us as Christians.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Child jealousy

QUESTION: I had heard so much about the jealousy of one child when another is born that I tried to steer Little Jack away from such feelings when Jean was born. I made a special effort to give him attention, and found time for it by having our middle-aged maid look after the little sister—at least the routine care.

It appears now that I went too far. Jack is ten, and well adjusted. He seems to be having a happy life. Jean, however, has become violently jealous of the boy, and the result is peevishness and unhappiness for her much of the time. I now wish I could undo what I did—at least to some extent.

REPLY: Perhaps you are not so guilty as you think. Some students of child life believe that a girl tends to resent an older brother, for a number of reasons. The privileges that go with being older, the greater physical strength of a boy, certain physical skills, male aggressiveness — these and other factors together call forth a degree of envy. It could also be that Jack has established a sort of prior claim on your love and interest, and that in itself would naturally provoke further disquiet.

Furthermore, it may be that you not only gave Jack more attention in his earlier years, but that you are continuing it—without being aware of it. Could it be that the boy has greater meaning for you even today? This factor could have resulted from the fact that you gave him more personal care in infancy and for sometime thereafter. What is the relationship of these two children to their father? That may help to explain your present problem.

Let me suggest that you try to cultivate a greater degree of self-confidence and security in Jean. Help her to develop her strengths and skills, independently of any assets of her brother. Encourage the girl to place a higher value on her abilities. Beyond that, you can praise her for what she is able to do and assure her in various ways of her importance in the household. Avoid showing Jack any prefences which would fan the fire of jealousy.

Thumb-sucking

QUESTION: Ethel is a thumb-sucker. I have heard that this practice misshapes the jaw. Is it true? Should mechanical restraints be used.

REPLY: It is believed that one-fourth of children are given to this practice. It is an expression of a need in the early months of a child's life. If infants are allowed adequate time for sucking they are not so likely to develop the habit. The danger of malformation of the jaw has been exaggerated, and the jaws tend to straighten themselves if the habit is discontinued before the coming of the second teeth.

If the practice persists beyond two or three years, parents should find out what is back of the tension. An infantile type of consolation should not be needed at that age. The child ought to be led or encouraged to give more attention to outside things.

Guide to Bible Study . . .

Paul's sharp warning about morality was timely for the Thessalonians and is still needed by Christians today

By Henry H. Scherer

FIRST THESSALONIANS
Chapter 4

APOSTOLIC INSTRUCTIONS

"Many people in America consider a missionary a queer, long-haired, wide-eyed individual, a superenthusiast whose work is to be humored by contributions of nickels and dimes. In New Guinea he is considered an intensely practical man, a man of position and influence, whose work is tremendously important among the native population.

"Our soldiers have seen the fruit of mission work in New Guinea and are now saying, 'Back home we had no idea of the good missionaries are doing.'" So reports an American Lutheran chaplain in Henry P. Van Dusen's *They Found the Church There,* the story of how the armed forces discovered Christian missions in the South Pacific during World War II.

An Air Force major, in the same book, gave this description of a typical mission center: "A cairn of stones, an altar, not far from Buna. It was twenty feet high, five feet at the top and twenty at the base. It was the one thing remaining untouched by bomb or shell. The natives remembered it as an altar of sacrifice when they were head-hunters and cannibals. Here the victims of their raids had been slain as a votive offering to their gods, and the flesh eaten.

"But now a large white cross was superimposed over the heathen cairn. Instead of taking part in cannibal rites, the natives were sitting in front of the cross, listening to the story of Calvary. And once again we heard native voices sing: 'Jesus shall reign, where'er the sun doth his successive journeys run.'"

The teaching of the gospel by early missionaries in the South Pacific found quick fruitage in the lives of those who heard and followed the call of the Holy Spirit. It has been so from the beginning of missions.

Live to Please God (verses 1 through 8). Paul urges his followers to so live as to please God more and more (*verse 1*). Christianity is always practical. The first three chapters of First Thessalonians have been primarily doctrinal. They are followed by two closing chapters of practical advice. The Christian religion does not end with the classroom or the worship service. It goes out into life.

Paul's teachings were from Jesus and about Jesus (*verse 2*). As the Master went out on the common ways of life to meet human need, so the Christian is practical: he goes into the street, the gutter, the hospital, skid row; wherever there is sin and need.

The common vice of the pagan world was sexual immorality. Paul warns against this pagan practice (*verse 3*) and suggests honorable marriage (*verse 4*) as the best way to virtue. Mere passion as a guide to sexual affairs is leaving God out of life (*verse 5*).

God avenges evil (*verse 6*). Even were there no disease the way of adultery is the way of death. Sexual vice can only make life coarse and spoil what should be life's best moments.

The Christian is consecrated to God (*verse 7*). He is not to live in self-gratification, like an animal, but as a child of God (*verse 8*).

There is need again for Paul's sharp warning in our day. Sex is overplayed at every turn. Purity is mocked in many ways today. Faithfulness to the marriage vow, or constancy for life, are ridiculed by the words and lives of many debauchees. A Christian, as in Paul's day, needs to keep himself pure and modest because he belongs to God.

Grow in Love (verses 9 through 12). Love for each other has been taught us by God (*verse 9*). Such love and hospitality had been the custom of the Thessalonians (*verse 10*). Paul commends this hospitality, and urges its growth.

This down-to-earth advice is still valid for us. We practice hospitality when we greet the stranger at church with a smile, a handshake, a friendly word. Many city churches have a coffee hour after worship services. There are a thousand ways for us to be divided from one another in today's city. Let our love devise ways to a fresh sense of community, of belonging, in the church. Just a few choice souls, loving and friendly, can set the tone in any congregation.

Our gifts are love in action. Little love means little gifts. If we love the brethren, the books of the treasurer of synod will show it. Are you satisfied with what your congregation is doing?

To live quietly and work faithfully is an evidence of love (*verse 11*). No one should shy away from leadership, if he has talent and opportunity; but often our trouble is "too many chiefs and not enough Indians." Christians who work faithfully, pay their own way, and are generous to worthy causes, will command respect (*verse 12*).

Christ's Second Coming (verses 13 through 18). From the days of Christ's walk on earth, false and idle fancies about his second advent have plagued the church.

A Christian grieves at the death of a loved one, but it is a passing grief. Christian grief is only for a temporary separation, not the dread of an eternal parting (*verse 13*).

The Thessalonians expected the early return of Christ. They were wondering if friends and loved ones who had died would miss the joy and glory that would come to those who still lived on earth when Christ came back again. Paul says we are not to be concerned with the calendar or the details of Christ's second coming (*verse 14*). Our loved ones are safe with the Lord. The man or woman who begins to live with Christ on earth has begun an eternal life. The place of that life, its precise manner and content, are of no great moment (*verse 15*).

At the second coming, all who belong to Christ will reign with him in eternal felicity (*verses 16 and 17*). In a world where men with any imagination or sensitivity know that we could well blow each other to bits with atomic bombs, there is need for the strengthening and calming reminder that the Christian is alive with God in Christ. No place nor circumstance can change that fellowship.

A Helpful Book

A Bible. Don't make the mistake of the scribe in Jesus' day, who would quote what A had said about B's comment on C's remark concerning D's paragraph, back through such a welter of comment that the scripture was lost or forgotten in the process.

When you study the Bible, start and end your study with reading the Bible itself. This book will explain itself, given a chance.

CHRISTIAN COMMUNICATION

A Psychology for Preaching. By Edgar N. Jackson. Channel Press. 191 pages. $3.50.

The author highlights the significance of preaching as communication — essentially communication to individuals, in terms that are meaningful to them and related to their experiences, problems, and feelings. At the same time, the human material which is so indispensable to relevant preaching is always seen and used in relation to the eternal message and transforming power of the Christian gospel.

Edgar Jackson treats in a very revealing way the resources and methods of a dynamic and understanding approach to the needs of persons, as well as the common failings of preachers who come far from reaching the goals set in this writing.

The reader will find his expectations more fully realized, however, if he is aware at the outset that much of the content of the book deals less directly with preaching than with areas related to it, such as worship, the setting for preaching, group dynamics, and pastoral counseling.

The first two and the last two chapters deal with preaching itself, and much helpful material is presented. The other chapters tend to show the place which preaching has in the total congregational approach to understanding and helping people at the deepest level. Most of what the author says needs greatly to be said. The book should contribute to a growth in vital, appropriate, and helpful preaching.

DAYTON G. VAN DEUSEN

Chicago

PAUL'S GOSPEL

Romans for the Layman. By Burton H. Throckmorton, Jr. Westminster. 109 pages. $1.25 (paper).

This little book on the Letter to the Romans is intended neither as a commentary nor as an expanded translation.

The keynote of Paul's letter is that the gospel is God's saving power for all who will accept it. The Jew had long felt that righteousness was something to be earned. To Paul, the righteous man is the one whom God declares righteous. All men stand in need of righteousness and may accept this as God's gift in Christ.

All mankind has shared in Adam's sin and death. Only faith has the power to bring peace with God. Hope is built up slowly, and costs something. Mankind may now be one in Christ. Life is offered, but must be accepted.

The Christian, at baptism, changes masters. He is no longer under law but under grace. Sons of God are sons by adoption. They are incorporated into a new community, the church. The Christian is a ransomed man. A Christian's life is now a dedicated life. However, ambiguity always marks the Christian life. We have our deliverance [from sin] and hope for our deliverance [from death, through the resurrection].

Paul's advice to the strong and the weak: You must accept each other, in Christ, as you are. Differences of opinion should not divide the church. To injure a fellow-Christian is to mar the work of God.

Philadelphia HENRY SCHERER

FAITH AND UNIVERSITIES

Academic Illusion. By Denis Baly. Seabury Press. 179 pages. $2.25.

Here—quite unexpectedly—is a remarkable little exposition of the Christian faith occupying the center of attention in a critique of modern university education. When Denis Baly speaks of the Christian faith as the basis of academic activity; the position of security from which every possible illusion can be examined; and the provider of meaning to counter humiliation and insecurity—it is difficult to think of him as a teacher of political science whose prolific pen has turned out six significant volumes in six years.

Framing his conviction that the Christian faith is the ideal vantage point for exposing the academic illusion (which in itself is but a reflection of the illusions which characterize the practical world around it) is an extended prologue in which the author probes deeply and sometimes painfully into the university's predicament. As an epilogue in structure, but what the preacher will naturally consider far more important, Dr. Baly positively suggests a methodology for a program the church must follow in order to redeem the institutions of higher learning. In this effort the role of the individual Christian and a change of purpose (not conquering the university, but offering Christ) are of primary importance.

Presumably educators and theologians, professors and preachers—will view this book differently—but all will agree that it is a clear and concise exposé of a serious situation and a cogent contribution to the relevancy of religion to every part of life—even academic. ROBERT D. HERSHEY

New York City

AULEN REVISED

The Faith of the Christian Church. By Gustaf Aulen (revised edition). Muhlenberg. 403 pages. $6.95.

This is an attempt at an ecumenical dogmatics. As every participant in the somewhat rarified atmosphere of ecumenical conferences recognizes, there is developing a certain consensus, influenced by two factors of which Aulen speaks in his preface: "First, a new and deeper insight into the meaning and motif of the Reformation; second and foremost, a new, fresh and realistic approach to the biblical message." This trend is reflected, quite clearly, in the new material in this second English edition (which Eric H. Wahlstrom has translated from the fifth Swedish edition).

Bishop Aulen's keen analysis and clear presentation reflect his years of university teaching and will commend this volume to the thoughtful consideration of theologians, parish pastors and inquiring laymen.

Williamsville, N. Y. JOHN SCHMIDT

THOUGHTFUL EVANGELISM

The Gracious Calling of the Lord. By Robert John Versteeg. Abingdon. 142 pages. $2.50.

If you do not want standard answers on how to reach people with the Good News, then this book is for you! It is scintillating writing. The writer digs into the deep conflicts involved in evangelizing smart sinners. He skims the top off and gets to the basics: the methods, reasons, reasons for refusal; the means, methods and results of acceptance of God's great invitation.

I am not convinced of the author's order of acceptance—follow first, then faith. For example: "We do not belong to the Christian family because we believe, we believe because we belong—and we cannot believe unless we belong. We do not follow Christ because we believe in him, we believe in Christ because we follow him—and we do not believe unless we follow."

Los Angeles E. DALE CLICK

RATIONALIST DOCTRINE

An Introduction to Christian Doctrine. By T. E. Jessop. Thomas Nelson. 133 pages. $3.

Taking the basic Christian doctrines of God, Christ, man, salvation, the Holy Spirit, the church, the consummation and the historic creeds, Professor Jessop examines each in an attempt at objectivity and impartiality. His intention is to present a serious study of doctrine for laymen without becoming involved in theological intricacies, as well as to show the historic development of the chief Christian doctrines and how they are now held by different denominations.

By not pausing to examine the question of whether Christian doctrine is ever a primary phenomenon of the church, or merely theory which each age develops from its communication with its environment and culture, Professor Jessop immediately gets into trouble. By not having a basis for selection between doctrine and theory the author really ends up using his own faith, or understanding, as the discriminating factor. His faith appears to be that of a Christian rationalist. LUKE L. BATDORF

Bridgewater, N. S.

letters to the editor

Peace Corps and churches

SIR: It seems to me overstating the case to say that the Peace Corps is "essentially contrary to everything for which the church stands," as Dr. Erb is quoted as saying in *The Lutheran* (*July 5*). The church should not align itself with the government, so that it can remain free to proclaim the gospel (and criticize the government if need be). But when our government does come up with an idea for promoting peace by giving aid on a personal level with our young people living and working like the people in underprivileged countries, the church should give credit where credit is due. The fact that the church's welfare agencies have even been considered in connection with the Peace Corps shows that missions and the Peace Corps have some points of similarity.

Philadelphia (MRS.) FLORA D. COLTON

In making the statement it was not my purpose to try to evaluate the Peace Corps as such, nor was I attempting to indicate that I felt that the Peace Corps had no right to ask that groups which receive funds should not proselytize. It is my opinion that the government cannot do otherwise. The point I was making was that since the government had taken this stand, with which I agree, the church could under no circumstances accept funds with that condition since this would mean that the church was not true to the one purpose for which it exists, namely, that in everything it does it must witness to Christ. EARL S. ERB

Birch Society

SIR: Have you ever read the Blue Book? Have you ever attended a John Birch Society meeting? I have done both. I know that our churches are badly infiltrated. I know that there are thousands of ministers who have and are following the party line. There's no use denying the fact because the facts are well documented. I am not saying that every minister is a Communist whose name is listed. They are just dupes who are knowingly or unknowingly following the party line or have unwittingly become involved and do not have the guts to admit their mistake. A very good illustration is the men of the cloth who howl about the picture *Operation Abolition* being untrue. RALPH BLY

Shelby, Ohio

SIR: It seems that you go out of your way to defend the National Council of Churches against all errors committed by its hierarchy and statements of policy issued by its Council, while at the same time you seem to classify all members of the John Birch Society and some segments of the Roman Catholic clergy as a group of lunatics who have no respect for the truth. I have read some of Father Ginder's columns and know quite a few members of the John Birch Society. Being a businessman whose duty it is to pass judgment every day on the character and integrity of people, I would take the John Birch member 10 to 1, man for man, against any group of New Frontiermen you could produce.

Flint, Mich. J. A. PEMBERTON

Traffic problem

SIR: It should be plain to everyone that the increasing congestion of traffic is not due to traffic lights (*see "Conclusion," July 12*). It is really due to those pedestrians who keep wandering onto the roads. In the brave new world of tomorrow there shall be no pedestrians. As we all know, it's typical capitalistic favoritism that some people should ride while others walk. Therefore from now on, everyone who has a car will leave his keys in it so anyone who wants to go anywhere merely steps into the nearest auto and drives off. Does he have a driver's license? What do you want to do—restrict his freedom?

And who says he has to drive on the Right? Driving on the Right is controversial. EUGENE BAUMGAERTNER

Florham Park, N. J.

Synodical Luther League Elects Tatman President

By CHARLES L. STRUBEL

LOUISVILLE, KY.—Ted Tatman, of Trinity Church, Bellevue, Ky., was elected president of the Luther League of the Kentucky-Tennessee Synod at the annual convention held June 27-29 at St. Luke's Church, Cold Spring, Ky. He succeeds Sandy Schrader, a member of the host church.

Other officers elected: Edna Ruth Gerth, of First Church, Nashville, Tenn., vice president; Glenda Scherzer, of St. Mark's Church, Louisville, recording secretary; Marilyn Bache, of Faith Church, Lexington, Ky., corresponding secretary; and Carl Harris, of St. Mark's Church, Newport, Ky., treasurer.

Nearly 200 delegates and visitors attended. One session was held at Coney Island, just across the Ohio River, with closing devotions on the river bank.

Robert J. Menges, president of the Luther League of America, presented the new LLA filmstrip *Luther League?* and explained the League's fivefold program.

A workshop on juvenile delinquency was led by Mrs. Marie Williams, parole officer of the Campbell County juvenile court. Actual case histories were presented to four groups of leaguers. Each under the leadership of a pastor studied one problem and tried to find solutions.

Sandy Schrader hands gavel to Ted Tatman

Dr. Gerard D. Busch, synod president, spoke at the banquet and stressed the importance of Christian faith in the modern world.

This was the next to last convention of the synodical league. By Jan. 1, 1963, Kentucky members will merge with the Indiana-Kentucky Synod league, and Tennessee leaguers will join with the Synod of the Southeast.

FLORIDA

More Missions Organized; Others Develop in New Fields

By CARL A. DRISCOLL

TAMPA, FLA. — Florida's economy continues upward as people and industry pour into the state. Keeping pace with the population growth (3,000 new residents a week) is the growth in Lutheran missions.

Grace Church was organized May 7 at Ormond Beach, with 79 adults and 25 children, under leadership of Pastor James E. Von Holten. This was the 55th congregation in the Florida Synod.

No. 56 was Christ Church, Cape Coral (see *The Lutheran,* July 19). No. 57 will be Gethsemane Church, Gainesville, on Sept. 24, and No. 58 will be Holy Trinity,

Port Charlotte, a little later. These will bring the year's total of new congregations to six—and more to come in later months.

FIRST SERVICE of the new mission in Ocala was held July 16 by developer Robert E. Carl. Pastor Ronald E. Miller began work at Casselberry, in the Orlando area, on June 20.

Pastor Charles W. Dickson entered the Lake Wales-Winter Haven mission field this month. He plans a congregation for each of these communities, in the vicinity of the famed Cypress Gardens. He was ordained July 9 at St. Andrew's, St. Petersburg.

CHURCH BUILDING also is progressing. Nearing completion are first units at Pensacola, Fort Myers, Naples, Carol City and New Smyrna Beach. Under construction are first units at Sanford, Orlando and Bornton Beach.

Within a few months construction will begin for Holy Comforter Church, Treasure Island, and Gloria Dei Church, Holmes Beach. Atonement Church, Sebring, and Resurrection Church, Avon Park, are ready to receive bids. Holy Trinity, Key West, and Luther Memorial, West Hollywood, are in the planning stage.

Good Shepherd, Tampa, is planning its second unit as soon as debt on the first is liquidated. The congregation hopes to become self-supporting by the end of this year.

Church Men Meet in Tampa

FLOYD CASTOR, of Tampa, was re-elected president of the synod United Lutheran Church Men, at the convention in First Church, Tampa. Speakers were Jack Oetgen, ULCM executive secretary; Dr. Royall A. Yount, synod president, and John Newman, of Coral Gables.

LUTHER LEAGUES of the synod met also at First Church. Miss Chris Eshleman, of Daytona Beach, was re-elected president. Dr. A. G. D. Wiles, president of Newberry College, was the principal speaker.

SUMMER CAMPING program at Groveland is attracting some 500 young people from ULCA and Augustana congregations.

Baltimore Inner Mission Takes Stock of Services

By J. FRANK FIFE

BALTIMORE, MD. — The Lutheran Inner Mission, Inc., for the time being without an executive since the resignation of the Rev. Ross R. Highberger, is reviewing its work with a view to further relating its services to the needs of the congregations and the resources of the community.

To this end, Dr. Ambrose Hering, of Philadelphia, has been engaged temporarily to direct the work of the agency and prepare for the annual maintenance appeal in October.

Committee Plans for Merger

EXECUTIVE BOARD of the Maryland Synod has set up a central planning commission to devise the structure of the new Maryland Synod in the Lutheran Church in America. Representatives of the Augustana Church and the present Delaware District of the Ministerium of Pennsylvania will work with the committee.

Another synod committee has been appointed to study the possibility of introducing a program of vocational evangelism, as authorized by the recent synod convention.

THIRD ANNUAL Pastor's Institute was held July 13 at Mount Tabor Park, Rocky Ridge. The lecturer was Dr. William R. Seaman of Souderton, Pa., secretary of the Joint Commission on the Liturgy and Hymnal.

WIVES OF new pastors in the Maryland Synod were entertained by the United Lutheran Church Women at the Synod House. The all-day meeting was to acquaint them with the helps and opportunities available through the women's organization. Mrs. J. Leon Haines was in charge.

GROUND will be broken July 30 for the new St. Andrew's Church, the Rev. Harold V. Whetstone, pastor. Completion is expected within a year.

New Holy Trinity Church
s sketched by architect

Trinity Breaks Ground for Church on New Chicago Site

By JOHN E. COOPERRIDER

CHICAGO, ILL.—Holy Trinity Church, lo-ated for nearly 50 years at 86th St. and xchange Ave. in Chicago, will relocate at 3rd St. and Crandon Ave. A service of lessing the site and groundbreaking was eld on May 28.

Pastor Hack with congregational building committee members at groundbreaking rites

Pastor P. B. Hack, who has served the congregation for 20 years, was assisted in the service by the Rev. John Timmerman, of People's Lutheran Church; the Rev. Carl Freedlund, of Reformation Church; Dr. Edwin C. Munson, Augustana; and the Rev. Harry Anderson, AELC.

ST. LUKE'S CHURCH, Elmhurst, dedicated its new church building on May 28. The pastor is the Rev. Luther Y. Seibert.

PLANS ARE DEVELOPING for the showing of *Question 7* in a Chicago loop theater in September or October. Chairman of the Lutheran committee in charge is the Rev. Victor Rickman (Missouri Synod).

Legislature Rejects Bingo Bill

BINGO HAS BEEN BEATEN. Needing 118 votes, a constitutional amendment to legalize bingo was defeated 118 to 26 in the Illinois House of Representatives. Many church groups joined the opposition to the proposal to let communities issue bingo permits to non-profit organizations.

Rep. W. J. Murphy, of Antioch, chief sponsor of the bill, said he was thinking of running for governor on a pro-bingo platform. Revenue from the game would "let us do away with the sales tax completely," he said.

Church Men Face Frontier Problems at Wagner Convention

NEW YORK — "Frontiers of Churchmanship" is the theme of the 23rd biennial convention of the United Lutheran Church Men, to be held Aug. 1-3 on the campus of Wagner College, Staten Island.

More than 500 delegates and visitors are expected to attend.

"The entire program is planned to awaken men to meet the responsibility of churchmanship in the affairs of the world," said Jack H. Oetgen, executive secretary. "As witnessing Christians in their own congregations and communities, they must be equipped to grapple seriously with the frontier problems that face us all—problems of the space age, of race relations, of business and government ethics, of labor conflicts."

PRINCIPAL speaker at the convention banquet, on Wednesday evening, will be Andrew W. Cordier, who is just completing a term as executive assistant to the Secretary General of the United Nations, and is principal adviser to the presidents of the UN General Assembly.

Lecturers will be Dr. George W. Forell, professor of systematic theology at Chicago Seminary; Dr. William H. Lazareth, assistant professor of systematic theology at Philadelphia Seminary, and Prof. William M. Juehl of the Yale Divinity School faculty.

Dr. Franklin Clark Fry, president of the United Lutheran Church in America and the Lutheran World Federation, and chairman of the Central Committee of the World Council of Churches, will be the convention chaplain. He will conduct a series of Bible studies on "The People of God."

At the business sessions, delegates will hear reports from the officers showing substantial progress in the past two years, Mr. Oetgen said. About 200 new ULCM units with approximately 4,000 members have been added during this period.

"We are serving some 70,000 men throughout the church," he said, "including members of all congregational men's organizations, and through their work we serve the entire church."

Functioning as an auxiliary, the ULCM has worked co-operatively with various boards and agencies of the church, particularly the Board of Social Missions in the evangelism field, and the Lutheran Laymen's Movement in promoting stewardship.

AT THE congregational level, ULCM units conduct the King's Men Crusade to increase church attendance. Chief concern of this program is reclaiming the inactive confirmed members who do not commune. A new manual with detailed steps for operating the King's Men Crusade was issued last year.

The auxiliary also has recently published a new tract showing how men can witness their faith in person-to-person contacts in their daily lives, in co-operation with the evangelism department of the Board of Social Missions. They also co-operated in 15 regional conferences on Christian social responsibility sponsored by that board, and conducted numerous retreats for men in the synods and districts.

Workshops to explain the ULCM program were attended by more than 1,500 men throughout the church.

Lund Quits Education Post To Accept Virginia Parish

PHILADELPHIA—The Rev. Gordon C. Lund has resigned from the staff of the ULCA Board of Parish Education, effective Aug. 21. He will become pastor of Holy Trinity Church, Lynchburg, Va.

Pastor Lund had served as an editor for a little over a year, both in preparation of the on-going curriculum and the Long-Range parish education program. He was formerly pastor of St. Luke's in Mansfield, Ohio.

Pastor Jenny Commissioned For Japan Mission Service

MADISON, NEB. — The Rev. and Mrs. Rudolph Jenny were commissioned as missionaries to Japan at a service in Emmanuel Church here on June 4. They left soon after to begin their first term of service abroad.

Conducting the commissioning ceremony were the Rev. Henry Yurk, pastor; Dr. David Vikner, of the Board of Foreign Missions, and the Rev. Richard Jobman, of Norfolk, Neb., representing the Central States Synod.

Pastor Jenny was graduated from Mid-

The Jennys, with Pastor Yurk, Dr. Vikner and Pastor Jobman, after commissioning

land College and Central Seminary, and was ordained in 1960. He served a summer pastorate at St. Peter's Church, Danneborg, Neb. During the past year the Jennys studied for foreign service at the School of Missions, Maywood, Ill. The couple were married in 1956, and spent a year studying at the University of Tuebingen, Germany. They have two sons.

Breaking ground at Mishawaka: Pastors J. Luther Seng, A. K. Trout, Duane Schroeder

Indiana Church Breaks Ground

INDIANAPOLIS, IND.—First English Church, Mishawaka, is building a $207,000 church at a new location. The congregation will mark its 60th anniversary in November. The Rev. Allen K. Trout is pastor.

FIRST CHURCH, Richmond, dedicated 25 nave, balcony and choir windows in the new contemporary church building. The Rev. Albert Swasko is pastor. —WILLIAM L. PIFER

Population Explosion?

MUNCIE, IND. — Methodists couldn't believe their eyes when a report on a home for the aged came before the North Indiana Conference here.

The report showed 4,921 births at the Methodist Memorial Home at Warren, Ind., during the year.

More than 350 persons live at the Warren home—all over the age of 65.

The mix-up was due to a typographical error. The statistics were those of the Methodist Hospital of Indianapolis.

Plenty of parking space surrounds first unit (sketched) of King of Kings at Middletown

NEW JERSEY

King of Kings Church, Middletown, Plans First Building

By RALPH I. SHOCKEY

TRENTON, N. J.—King of Kings Church, Middletown, will start building its first unit this fall. Plans call for construction of a chapel seating 186 worshipers, and a multi-purpose classroom addition, on a 3½-acre plot.

The Rev. C. Roger Burkins is developer and pastor of this mission congregation, organized in March 1960.

A 50-YEAR PIN was presented to the Rev. George J. V. Schorling, retired New York and New England Synod pastor, on the 50th anniversary of his graduation from Wagner College, Staten Island. Dr. Richard Heindel, former president of the college went to the Lutheran Home in Moorestown, where Pastor Schorling is living, to make the presentation.

Dr. Heindel presents pin to Pastor Schorling

RAYMOND D. LAWSON, member of St. John's Church, Fairview, received the Lamb Award for Boy Scout work in the church.

GOING TO THE HOSPITAL and need some help for the family at home? St. Luke's Church, Levittown, has a committee to assist members faced with such emergencies. The volunteer members help in various ways to meet emergency needs. It is part of the Christian service committee activities of the ULCW.

Synod Settled in New Office

NEW ADDRESS of the Evangelical Lutheran Synod of New Jersey is 1930 State Highway 33, Trenton 90, N. J.

The new synod Church House in Hamilton Square was occupied on July 10. The building is seven miles east of downtown Trenton, one and one-half miles west of U.S. Highway 130.

Office hours are 8:45 A.M. to 4:30 P.M. Telephone is JUniper 6-6800.

Nine "Refresher" Institutes Planned for Pastors in '62

THE UNITED LUTHERAN CHURCH will spend up to $20,000 next year to give some of its 4,600 pastors refresher courses in theology and the Bible.

The project is sponsored by the Board of Higher Education. Dr. E. Theodore Bachmann, associate secretary of the board, directed three recent pilot institutes, each attended by 20 to 25 pastors.

"Just as teachers, physicians and other professionally educated persons depend on refresher courses for up-to-date effectiveness in their work, so pastors likewise require opportunity to discover how theological study does not stand still, but, like the Word of God itself, is relevant to the lives and needs of people in our rapidly changing times," Dr. Bachmann explained.

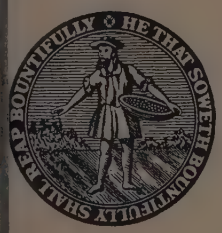
The pilot institutes were held at Southern Seminary, June 18-24; by Philadelphia Seminary at Wagner College, June 11-17, and at Northwestern Seminary, July 16-22. Cost of pastors' attendance was borne generally by their congregations, but special grants were given to those traveling long distances.

At least nine such institutes will be held next summer, Dr. Bachmann said. Each will last a week, and will have a faculty of five supplied by the seminaries and the board, with one lecturer from outside the church.

Two major courses are to be featured. One, an exegetical study of the Bible, will be conducted by professors at each of the co-operating seminaries. The other will deal with some phase of theology or Christian doctrine particularly applicable to contemporary society.

"This program," said Dr. Bachmann, "will give pastors an opportunity to strengthen and refresh their theological insights and in the process help them in the effective discharge of their ministry."

UNPLANNED OBSOLESCENCE



"Planned Obsolescence" occupies a place on the front page of the journals of the day. Reputable authorities declare that cars, homes, and gadgets exhibit a definite trend to serve only for a very short time by virtue of the plans of their makers.

But "Unplanned Obsolescence" presents a more serious problem. In the field of insurance disturbingly large numbers of people are buying policies which will fail to meet the needs of the purchaser at a critical moment.

The Presbyterian Ministers' Fund strains every effort to make this situation impossible. Clergymen need contracts which will protect them now and help them hereafter. The dread of finding that an insurance policy is a broken reed where it was expected to be a rock of dependence motivates the Fund's service.

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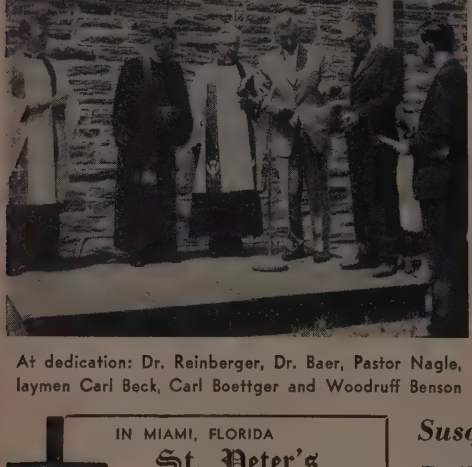

At dedication: Dr. Reinberger, Dr. Baer, Pastor Nagle, laymen Carl Beck, Carl Boettger and Woodruff Benson

New Parish Building Dedicated at Norwood

NORWOOD, PA.—Immanuel Church, Norwood, dedicated its new parish education building on June 18. Dr. Francis E. Reinberger, of Gettysburg Seminary, preached. Dr. Dallas C. Baer, pastor emeritus, and the Rev. Robert S. Nagle, present pastor, took part.

The new building matches the present church, with stone from the same quarry. It has 16 classrooms, a nursery, church school office and a large auditorium that will double as a basketball court. On the street side is a 24-foot stainless steel cross, illuminated at night.

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(second floor)
CHICAGO
LLOYD L. BURKE, Pastor
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Services 11 a.m. & 7 p.m.
WEEKDAYS
12:10 p.m., 12:40 p.m.

Worship with us in beautiful . . .
2 Services: 8:30 and 10 a.m.
S.C. School: 8:30 and 10 a.m.
Colorado Blvd. at 18th Ave.
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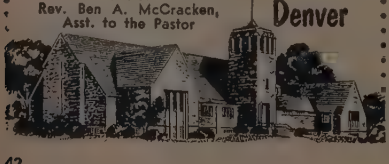
Rev. Ben A. McCracken, Asst. to the Pastor
Messiah
LUTHERAN
CHURCH
Denver



Susquehanna Renovating Buildings This Summer

SELINSGROVE, PA.—An extensive summer renovation program is underway at Susquehanna University. Repairs, renewals and new construction will be completed late in August, in time for reception of a student enrollment of more than 800.

The incoming freshman class will probably number 270. These students, with those transferring from other colleges, will attend a four-day orientation program beginning Sept. 11. Opening convocation and first classes are scheduled Sept. 15.

The classic columned porch at Seibert Hall has been removed and is being entirely restored, and the basement of Seibert is being altered to provide more space for the campus bookstore, a lobby, faculty lounge and annex to the first-floor dining room.

Selinsgrove Hall, the 103-year-old original home of the Missionary Institute, also is undergoing major changes. The upper two floors, formerly a men's dormitory, are being converted to administrative offices.

A new grandstand is being erected on the north side of University Field.

Church Plans Face-Lifting For Bicentennial in 1962

By HENRY W. SNYDER, JR.

ALLENTOWN, PA. — St. Paul's Church, Allentown, will undertake a $250,000 capital funds drive as part of its 200th anniversary observance in 1962.

The campaign was approved at a special congregational meeting on June 25. The funds will be used for debt reduction, exterior repairs, rebuilding of the organ, and renovation of the nave.

Dr. Richard C. Klick and the Rev. James E. Garrison are co-pastors of St. Paul's, one of Allentown's largest Lutheran congregations.

Snyder New Bethlehem Dean

BETHLEHEM DISTRICT has elected the Rev. Henry W. Snyder, Jr., of Holy Trinity Church, as dean. He succeeds Dr. William C. Berkemeyer, who has been called to Grace Church, Drexel Hill.

Pastor Helmut Kaffine, of Christ Church, Freemansburg, has been appointed secretary pro-tem of the district.

THE REV. ARNOLD KELLER, JR., pastor of St. John's Church, Allentown, will take a three-months' leave of absence beginning Sept. 15, to study church work in Germany. Pastor Keller received a special grant from the Lutheran World Federation.

Muhlenberg to Start Honor System

MUHLENBERG COLLEGE faculty has approved a student honor system to begin in September. Action was taken at the close of the spring term, in response to a student opinion poll which showed a substantial majority favoring the honor system.

Each student must pledge not to give or receive any assistance in examinations, tests or quizzes.

INAUGURATION of Dr. Erling N. Jensen as the seventh president of Muhlenberg College has been set for Oct. 6. He began his duties as president last February.

12 AIDS

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starting September 2, 1961

SKILLED AS:

Teacher (age 65)
Secretary (22)
Personnel Worker (25)
Practical Nurse (28)
Playground Worker (22)
Bank clerk; Typist (22)
Clerk-typist (30)
Secretary; Nurse aide (27)
Office Worker (63)
Clerk (pastor's widow) (67)
Bookkeeper (63)
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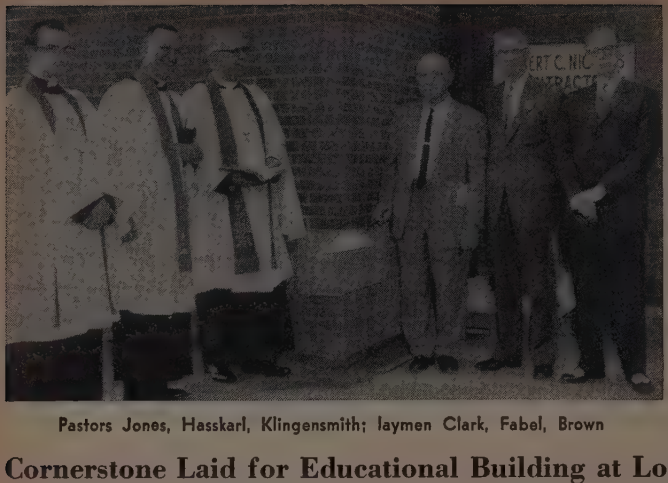

Pastors Jones, Hasskarl, Klingensmith; laymen Clark, Fabel, Brown

Cornerstone Laid for Educational Building at Lock Haven

LOCK HAVEN, PA.—Cornerstone of the new educational building at St. John's Church was laid on June 18. Taking part with Pastor Robert C. Klingensmith were the Rev. Frederick G. H. Hasskarl, of Williamsport; the Rev. Ray E. Jones, of Salona-Sugar Valley Parish, and the Rev. Roy E. Limbert, of the United Church of Christ.

Lay members who assisted the pastor in the laying of the stone were William H. Clark, who has two sons in the Lutheran ministry; Edgar W. Fabel, treasurer, and Dr. John L. Brown, vice president of the church council.

The congregation voted unanimously to continue the building program, pledging contributions for 20 months ahead. Pastor Klingensmith's 25th anniversary in the ministry was celebrated.

Teacher Institute at Thiel

GREENVILLE, PA.—Fifty-four high school teachers of science and mathematics enrolled for Thiel College's third summer institute, sponsored co-operatively with the National Science Foundation.

Courses in physics, chemistry, biology and mathematics began July 3, continue to Aug. 12. Under the program, participants receive a stipend from the foundation up to $75 per week plus allowance for dependents.

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Nominees for LCA Boards

(Continued from page 9)

William S. Ellis, New York
Victor H. Evjen, Kensington, Md.
James J. Raun Jr., Minneapolis, Minn.
Luther H. Redcay, Selinsgrove, Pa.
C. C. Stoughton, Springfield, O.
Emil Weltz, Glen Rock, N. J.

BOARD OF THEOLOGICAL EDUCATION

CLERGY

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Jerald C. Brauer, Chicago
Reginald E. Dozer, Washington, Pa.
Henry E. Horn, Cambridge, Mass.
Paul H. Krauss, Ft. Wayne, Ind.
L. Ralph Tabor, Baltimore, Md.
A. Howard Weeg, Chicago, Ill.
Walter M. Wick, Indianapolis, Ind.

LAY

Rolf E. Dokmo, Park Ridge, Ill.
Sister Anna Ebert, Philadelphia
J. Martin Klotsche, Milwaukee, Wis.
Walter C. Langsam, Cincinnati, O.
J. Harold Lineberger, Belmont, N. C.
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D. Willard Zahn, Philadelphia

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CLERGY

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Samuel E. Kidd, Philadelphia
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Viggo Swensen, Harrisburg, Pa.
Carl V. Tambert, Los Angeles, Calif.
John L. Yost Jr., Hickory, N. C.
Clemens H. Zeidler, Minneapolis, Minn.

LAY

Chauncey Bly, Greenville, Pa.
Glenn R. Frye, Hickory, N. C.
Mrs. William Gillespie, Kitchener, Ont., Can.
Paul Immo Gulden, New York
M. P. Moller Jr., Hagerstown, Md.
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11 A.M.—6:30 P.M.
Rev. William E. Wegener
Tel. Fre 0747

Theddingworth (Midlands—near Market Harborough): Holy Trinity, Holthorpe Hall
11 A.M.
Rev. Jerry Moe
Tel. Husbands Bosworth 257

Corby, Northamptonshire (Midlands): St. Paul's, Stuart Road (Town Center)
6 P.M.
Rev. Wayne C. Stumme
Tel. 3980

Birmingham: Edgbaston Church, Francis Road
3:30 P.M.
Rev. A. Monstovics, 170 Hagley Road
Tel. Edg 3096

N. IRELAND

Belfast: Lutheran Church, 137 University Street
11 A.M.
Rev. David C. Hoecker
Tel. 28320

NORWAY

Oslo: The American Lutheran Church, Ingeniörnes Hus, Rosenkrantzgatan
10 A.M.
Rev. George Aus, Dalsveien 46, Stemdal

GERMANY

Berlin: St. Annen Church, Dahlem Dory
8:30 A.M.
Rev. Frederick Otto, 88 Clayalle, Berlin-Dahlem

Garmisch-Partenkirchen (Bavaria): Garmisch Lutheran Church
10:45 A.M.
*Dr. Henry W. Opperman

Oberammergau (Bavaria): Lutheran Church
8:15 A.M.
*Dr. Henry W. Opperman

Ramsau (Bavaria): Lutheran Church
9 A.M.
*Dr. George W. DeLawter

Berchtesgaden: Lutheran Church
2 P.M.
*Dr. George W. DeLawter

SWITZERLAND

Geneva: The Evangelical Lutheran Church, Rue Verdaine 20 (Bourg de Four)
11 A.M.
Rev. Lowell Albee, Jr., 18 Rue Dancet

**American Tourist Pastors July 1-August 15*

First Building Dedicated By Endwell Congregation

By HOWARD A. KUHNLE

BINGHAMTON, N. Y.—First unit building of Our Saviour Church, Endwell, was dedicated on June 18. Dr. Albert P. Schilke, synodical home missions superintendent, conducted the service, assisted by the pastor, the Rev. Albert L. Haversat, Jr.

The congregation was organized in May, 1957, and expects to become self-supporting by the end of this year.

REDEEMER CHURCH, Utica, has approved plans for a new building on the present site. Dr. Herman B. Miller, pastor, said the Lutheran Laymen's Movement fund-raising service will be used.

Opening Endwell building: Laymen Wicklund and Troutman, Dr. Schilke, Pastor Haversat

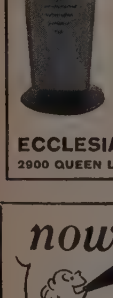
REDEEMER CHURCH, Binghamton, will celebrate the 50th anniversary of its building this fall. Dr. Herman Keiter, of Hartwick College, will speak on Oct. 22.

ATONEMENT CHURCH, Syracuse, is holding retreats for members of the congregation at Stony Lake in the Adirondacks. On separate weekends are scheduled retreats for high school students, young adults, and married couples. Pastors John M. Joslyn and Paul D. Joslyn are in charge.

CENTRAL CONFERENCE will hold its fall meeting at Hartwick College, Oneonta.

SOUTHERN TIER church councilmen and their wives will meet at dinner Oct. 1 at St. Paul's Church, Johnson City. Dr. Alfred L. Beck, synod president, will speak.

MISS BEVERLY HOPPE, recent graduate of Cornell University, will enter Chicago Seminary to study for service with the National Lutheran Council's Division of College and University Work.



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See page 47 for nearest branch address

Clergy at organization: Pastor Stracker, Dr. Sprock, Pastor Waldek, Pastor Siemann

Rome Mission's Organization Celebrated in Verona Church

ORGANIZATION DAY service of thanksgiving was held May 14 at St. Peter's Church, Verona, for Ascension Church, Rome, a mission developed by the Rev. Erich W. Waldek. The Rev. Norberth H. Stracker, Jr., synod field missionary, preached. Dr. John H. Sprock, president of the Central Conference, also spoke.

Pastor Waldek has been called to remain as first pastor. The mission is holding services in the Beeches Restaurant, Rome.

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PACIFIC

Juneau Church Operates Own Camp with Staff of Four

By OLIN G. DASHER

SEATTLE, WASH.—Resurrection Church, in Juneau, Alaska, conducted its own youth camp this summer. The pastor, Dr. L. H. Steinhoff, former president of the Pacific Synod, was dean. Miss Noreen Paulson was the director, and the staff was rounded out with Pastor and Mrs. George Holmquist, of Sitka, who also brought some campers from their congregation.

Pastor Holmquist wrote: "It was a strenuous week for a staff of four to conduct all the activities of 52 campers. Dr. Steinhoff taught the older group, conducted Bible study, was counselor at one of the cabins, supervised some of the athletics in the afternoon, and conducted games and firesides in the evening.

"Miss Paulson taught a class, was counselor for a cabin, supervised games and hikes, assisted at evening activities and made a daily trip to town.

"Pastor Holmquist taught the sixth and

PACIFIC . . .

seventh grade classes, conducted chapel services, accompanied singing with his violin, was a cabin counselor, assisted in the question-and-answer period, supervised games and led pep singing and devotions at firesides. Mrs. Holmquist taught a younger group, helped Miss Paulson with crafts, was a cabin counselor and helped in the evening activities."

Mr. and Mrs. Frank Dobson provided the meals. Menus included moose, turkey, salmon and halibut, contributed by members of the Juneau church.

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Book—WHAT AFTER DEATH by L. F. Gruber. Needed for Doctor's thesis. Rev. Joseph K. Pinter, Bradley, W. Va.

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CLERGY—FACULTY and FAMILY PLAN

THE WARWICK, deluxe hotel, 6th Avenue & 54th Street, New York, offers pastors and college faculty members and their families a special rate of $5 a night per person, children under 14 free, for NYC summer festival July through September 18. You will have large airconditioned room equipped with TV and radio. Deluxe meals at sensible prices. Midtown location near Church House, churches, theaters, shopping, transportation. Managed by Erwin H. Schlicht, Lutheran layman. CIrcle 7-2700. Teletype 1-3014. Where many Lutheran boards, committees, and LLM meet.

Luther League Plans Convention

PACIFIC SYNOD Luther League convention will be held on the campus of Pacific Lutheran University, Tacoma, Aug. 25-27. The Luther League of America training school is scheduled at the same location Aug. 6-12.

THE REV. JOHN SHANNON, of Billings, Mont., now a member of the Northwest Synod, has been added to the Pacific Northwest JCLU committee, which is making plans for merger of the four Lutheran church bodies in this area. All of Montana will be in the new Pacific Northwest Synod of the Lutheran Church in America.

MISS HELEN FROST, long an ELC (now ALC) missionary to natives living around Sitka, Alaska, was given a reception on her retirement by the Sitka (ULCA) Church where she has been an active member.

—CHANGES OF PASTORATE—

CANADA

ANDERSON, VIRGIL. From St. James' Church, Hespeler, Ont. To Deep River, Ont., mission developer.

OTTO, SIEGFRIED. To St. Paul's Church, Leamington, Ont.

CENTRAL PENNSYLVANIA

BIRK, RALPH W. From Messiah Church, Cocoa, Fla. To St. John's Church, Northumberland.

BOWERSOX, GEORGE E. From St. Paul's Church, McSherrystown. Retirement.

HEAPS, CHARLES M. From Turbotville Parish. To U.S. Air Force, chaplain.

KUGLE, JOHN L. From St. Thomas Parish To First Church, New Oxford.

SANDER, ROBERT G. From Mt. Calvary Church, Johnstown. To St. John's Church Lewistown.

SCHARF, JAMES M. From West End Parish Retirement.

SIMONTON, CHESTER S. From St. Paul' Church, York. Retirement.

ILLINOIS

ENGELHARDT, MILTON P. From Trinit Church, Lanark. To First Church, Beards town.

LIVINGSTON, EDWARD A. From Port Royal Church, Port Royal, Pa. To Faith Church, Glen Ellyn, assistant pastor.

PRITZ, DONALD D. From Trinity Church, Perkasie, Pa. To Faith Church, St. Louis, Mo.

SIMUNDSON, DANIEL J. From Salem Church, Mendon. To Barnes Hospital, St. Louis, Mo., chaplain.

INDIANA

HANSEN, NORMAN J. From Brandt Church, Brandt, and St. Mark's Church, New Carlisle, Ohio. To Corydon Parish.

MICHIGAN

HENNEBERGER, JAMES. From Antioch Church, Farmington. To Chicago School of Foreign Missions.

MAXWELL, H. ALLEN. From Holy Trinity Church, Niles. To Trinity Church, Battle Creek.

NEW YORK AND NEW ENGLAND

BORNEMANN, PETER. To St. John's Church, New Britain, Conn., assistant pastor.

GREENE, RUSSELL B. SR. From St. Paul's Church, Berne, N.Y., and Evangelical Church, Gallupville, N.Y. To St. Paul's Church, Kingston, N.Y.

DECEASED

MRS. NELLIE M. HELD, 67, wife of the Rev. Charles E. Held, pastor of the Mount Joy Lutheran Charge, Adams County, Pa., died June 23.

She is survived by her husband, three sisters, two sons and two daughters.

Funeral service was conducted June 26 by Dr. Dwight F. Putman at Gettysburg. Interment was in Mount Joy Cemetery.

DR. DAVID SYLVESTER MARTIN, 80, died on July 5 at Hummelstown, Pa. He retired in 1956 after more than 50 years in the ministry of the United Lutheran Church.

Born in Hanover, Pa., he was graduated from Gettysburg College and Gettysburg Seminary, and was ordained by the West Pennsylvania Synod in 1905. He received his master of arts degree from Gettysburg in 1908, and the honorary doctor of divinity degree from Central University in 1932.

He served parishes at New Freedom, Hallam, New Cumberland, York and Union Deposit. He was a former president of the York County Conference of the West Penn Synod, and for many years was the synod's statistical secretary.

He is survived by his wife, the former Mary Sydney Byers; a son, Dr. Richard B. Martin, pastor of St. Paul's Church, Williamsport, and two grandsons.

Funeral service was conducted July 8 at Zion Church, Hummelstown. Interment was in the Littlestown Cemetery, Adams County.

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AD POLICY

THE LUTHERAN will NOT accept ads urging church organziations to offer items for resale for church profit. Ads seeking individual agents and in which no mention is made of church organizations or church profit are acceptable.

IN CONCLUSION

ON A HOT JULY day 90 United Lutherans from all parts of the U.S. and Canada traveled to New York to nominate board members for offices they won't actually hold until 1963. The importance these men attached to their task and the foresight it shows are indicators of the care and attention being given to the organization of the Lutheran Church in America.

The nominations won't be transformed into actual elections until the merger convention in Detroit, almost one year away. By agreement between our four merging churches, however, the first elections will be only a formality. At later conventions of the LCA there'll be free nominations and election contests, but this first time things will run along an agreed-upon pattern.

After Augustana and the other churches complete their share of the nominations, the Joint Committee on Lutheran Unity will indicate its approval and transmit the slates to the Detroit convention. JCLU is expected to act in September. That means that the membership of the eight boards, the Court of Adjudication, and the Executive Council of the new church will have been decided.

Soon after the September approval, members of the new boards will meet to prepare by-laws, elect executives, and make other urgent decisions. By the time of the organizing convention, the whole structure of the new church will have been prepared. A smooth transition from the present four-church program into that of a great new church seems assured.

Some things can't be decided for a while. The future of this magazine, for example, must wait until the new Executive Council meets and names a Commission on Church Papers. All that's definite so far is that the periodical of the new church will be called *The Lutheran* and that it will be designed to meet the needs of the whole membership of the church. Until the commission nominates the future editor and works with him in planning the periodical, everything is in the realm of speculation. Even this matter will probably be settled by the early months of next year, however.

The rapid progress of this merger and the careful attention given to details are tributes to the efficiency and to the spirit of Christian love which has marked the work of the unity commission. Both in doctrinal agreement and in the development of practical plans, there has been brotherly understanding and sharing. If this is a sound basis for Christian unity, this merger must have God's blessing upon it.

Of course, there are still questions. The first is, why didn't we do it sooner? The second is equally intriguing: why must some groups of Lutherans still hold themselves aloof from others?

FOR SOME, the coming year will be a time of strenuous activity. For others, it may be a time of impatient waiting. All steps must be taken with careful stewardship and protection for the interests of all concerned.

Early this month in Chicago, members of the publishing boards of all four bodies met to adopt suggestions and recommendations to pass on to the new Board of Publication, so production and sales operations can be effectively integrated. After the meeting, Birger Swenson, the Augustana Church's publication executive, made a fitting comment. "Things are going so well that we could merge this afternoon, if necessary," he said.

—ALBERT P. STAUDERMAN

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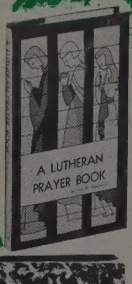

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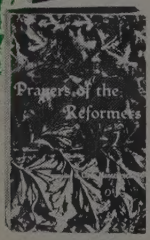

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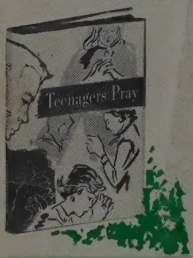

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